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Art. I. *Travels in Africa, Egypt, and Syria, from the year* 1792 *to* 1798. By W. G. Browne. Second Edition, enlarged, 4to. pp. 626. Price in Boards, 1*l.* 16*s*. Longman and Co. Cadell and Co. 1806.

THE dispersion of mankind, as recorded in our sacred scriptures, affords the only rational solution of phænomena which are found in all nations. During the former half of the period which has elapsed since the general deluge, the human race seems to have been actuated by a centrifugal force, which has separated, estranged, and diversified them from each other, till it has become very difficult to obtain access to many nations; and scarcely more easy to recognize them, when discovered, as members of the same family with ourselves. A gradual approximation has, nevertheless, for more than two thousand years, been effected by various means. The insatiable lust of dominion transported Alexander to India, and Cæsar to Britain. Instigated by the *auri sacra fames*, the Portuguese and the Spaniards explored the Eastern and the Western Indies, and opened to other nations a path round the habitable globe. A nobler object, and a more beneficent purpose, (though too often debased by unworthy appendages) prompted missionaries to penetrate the most distant, barbarous, or bigoted nations, to impart to them the light of the Gospel, which either had not yet travelled to their remote habitations, or had long been extinguished by the power of darkness.

These several motives co-operate still toward a complete discovery of the world; but the principal advances which the last forty years have witnessed, in this pursuit, seem to have been excited by a fourth motive, distinct from all that are yet mentioned, and as much superior to the former of them, as it is inferior to the last. The love of science, apparently, is the principle, by which the labours of governments, of private societies, and of individuals, have been chiefly animated, in the extension of geographical discovery. To

this honourable motive we willingly attribute Mr. Browne's adventurous and laborious expedition, as he has left our charity to its free scope, by affording no intimation of the purposes and views with which he explored the insulated regions of Africa. Many other omissions, equally remarkable, cannot pass unnoticed by us: but considering the arduous nature of his undertaking, we regard them as occasions of regret, rather than of censure, reserving our right to blame for cases where it is required by imperious duty.

The very title of this work indicates the author's deficiency of precision. It implies that Egypt forms no part of Africa, and that the figures 1798 are not meant to denote a year.

Mr. B. landed at Alexandria, 10th January, 1792. His first attempt was to discover the temple of Jupiter Ammon; of which, as it failed, and as Mr. Hornemann has since followed our traveller to the *Oasis* of *Siwa*, it is unnecessary to give a detailed account. That fertile spot is placed by Mr. B. in 29°. 12′ N. Lat. and 44°. 54′. E. Long. from *Ferro*. It extends one way (we know not in what direction) six miles; and four and a half, the other. This space is mostly filled with date trees; but likewise produces a sufficiency of wheat for the inhabitants, the number of whom, or that of their habitations, is not estimated; with abundance of water, both fresh and salt; a reddish species of rice; pomegranates, figs, olives, apricots, and plantains; the gardens flourishing remarkably. The heat was oppressive in March; the complexion of the people is darker than that of the Egyptians; and they speak a different dialect of the Arabic. They are Mahometans, seemingly independent of all external controul, and under little subordination to their own Shechs, who are elective. Secured by surrounding deserts from invasion, the depravity of their nature is evinced by these insulated mortals, in their mutual discord and violence. They possess camels, hairy sheep, goats, and a very few oxen. They fabricate earthen vessels, and transport the fruit of their date trees to Alexandria and Cairo, to procure other commodities; *slaves*, however, they purchase from the people of Fezzar, the caravan from Murzouk passing by them on its way to Cairo. The wandering Arabs of the Desert between Tripoli and Egypt, occasionally visit them; apparently without giving them molestation.

The following notes are supplemental in the present edition.

' I have omitted to remark in the first edition of this work, that the singular optical deception, termed by the French *Mirage*, was frequently observable after we had left the coast. That phenomenon, in the sequel, became familiar to me. It does not take place till some time after the sun be risen, and disappears before his setting. It consists of an appearance resembling inundation, at the distance of two or three miles. Who

villages, clumps of date-trees, or other dark objects are within the limits of vision, they assume the likeness of islands, and their images are seen reversed, as in the reflecting surface of a sheet of water.

In the Memoires sur l'Egypte, tom. i. p. 64, C. Gaspard Monge has treated this subject at length. But his explanation of it is not extremely perspicuous, nor perfectly satisfactory. It wants experimental details, and the exactness desired in physical inquiries. The remaining difficulties, however, have been completely removed, and this as well as other optical deceptions have been explained with great acuteness and precision by our countryman, Dr. Wollaston, whose name is inseparably united with the scientifick discoveries of the present century, in a Memoir on double Images, caused by Atmospherical Refraction. See Phil. Trans. 1800.' p. 18.

'Since the publication of the first edition of this work, the labours of Mr. Hornemann have added much to the stock of information concerning this Oasis. The object of the Temple has received illustration from the pen of the learned editor of Mr. H.'s Journal; and the collective testimony has been detailed and weighed with his wonted precision, judgment, and sagacity, by the author of the Geographical System of Herodotus, &c.

All the circumstances which can aid its decision are before the public. While on the one hand, in identifying objects of antiquarian research, easy credulity is to be deprecated; on the other, it must be remembered, that rigorous demonstration can scarcely, in any case, be expected.' p. 30.

After visiting Abu-kir and Rashid, Mr. B. proceeded 6th May, to *Teranè*, near the western branch of the Nile, in Lat. 30°. 24′: and thence made an excursion to the lakes, about 35 miles W.N.W. of that place; whence very large supplies of Natron are obtained. Of these lakes, General Andreossi has since given a description, which differs considerably from our author's; but he adheres, in the main, to the judgement that he formed of them on the spot.

Having resided at Cairo from 16 May to 10 September, Mr. B. navigated the Nile as high as *Assuan*, the ancient Syene, with the hope of penetrating to Abyssinia: but he was prevented by a civil war between the Mamluks; which interrupted the caravans, and of which he had no previous knowledge. He returned, therefore to Ghennè, 7 November; and (after visiting the port of *Cossir*) to Cairo, 8 December; at the close of that month, he made an excursion to *Feiûm*, near the lake Mæris, now called Birket-al-kurûn, about 60 Miles S. W. of Cairo. At this place, Mr. B. spent three days; but the whole information he has furnished respecting it will easily be presented to our readers.

'At a small distance to the North are the ruins of an antient town, called by the Arabs *Medinet Faris*, city of the Persians, probably antient Arsinoe. Some mutilated busts and statues found here were offered for sale. I also observed some jars, resembling those used to contain the

dead Ibis, and some vitrifications that seemed to indicate an Arab glass-work

Feiûm stands on the principal canal leading from the Nile to the lake, and is surrounded with cultivated ground, a great part gardens, producing that profusion of roses for which this place was celebrated, and which were distilled into rose-water. The mode of propagating them was by continued layers; the young twigs thence arising being found to produce the largest and most fragrant flowers. The rose-water was excellent and sent to all quarters; but the cultivation is now running gradually to decay. Wheat and other grain abound in the vicinity.

This city is not walled, but is populous, though on the decline: it contains several mosques and okals. There are few Copts, the inhabitants being chiefly Mohammedans. The houses are partly stone, partly unburned bricks. It is governed by a Cashef. The fish from the lake cannot be praised. Provisions tolerably plentiful: water good. pp. 178, 179.'

Our author's next excursion was by Suez to mount *Sinai*; where he arrived in three weeks from Cairo. This track is now too well known, to require description. We substitute the whole of his brief retrospect of the topography of Upper Egypt.

The towns and cultivation are wholly confined to the banks of the Nile, but especially on the East. Mountains continue to present a regular barrier behind on both sides. Beyond this natural wall, on the West, is a vast sandy desert, traversed at times by the Muggrebin Arabs; here and there, at the distance of about a hundred miles or more from the Nile, are Oases or fertile isles, in the ocean of sand. On the East between the river and the Arabian gulf, are vast ranges of mountains, abounding with marble and porphyry, but generally destitute of water, so that no town or village can be built. Among these ranges, however, some tribes of Bedouin Arabs, as the *Ababdi* and *Beni Hossein*, contrive to find some fertile spots and diminutive springs, so as to furnish residences for about three or four thousand inhabitants. Even the shores of the Red Sea, corresponding with Egypt, contain but a small number of tribes; and the Arabs on the East in general are little formidable. The Muggrebins are more ferocious, and might send forth thirty thousand men capable of bearing arms, could they ever be united, a thing almost impossible, their parties seldom exceeding four or five hundred, and the tribes being divided by intestine enmities. The Lesser Oasis, now *El-wah-el-Ghurbi*, forms a kind of capital settlement, if I may so speak, of the Muggrebin Arabs, who extend even to Fezzan and Tripoli. They are dressed in a linen or cotton shirt, over which is wrapped a blanket of fine flannel; all have fire arms, and are good marksmen, and their musquets are their constant companions. Their chief employment lies in breeding horses*, camels, and sheep. They are very hardy and abstemious, a small cake of bread and leathern bottle of water supplying a man with ample provision for a day.

It is said that several ruins are to be found at *El-wah-el-Ghurbi*. Of the *Oasis Magna*, now El-wah, I shall speak at large in treating of my journey to Dar-Fûr; but must observe that the distance between this Oa-

* They sell the males, and themselves generally mount mares in their warlike expeditions.

sis and that styled *Parva* is erroneously laid down in the most recent maps. I was informed by the Muggrebins at *El-wah*, that *Charjé*, the most northern village of that district, was but two days journey from the nearest part of *El-wah-Ghurbi*; that is, about forty miles. *Oasis Magna*, seems rightly to correspond with the latitude of Dendera, and of course that of the southern extremity of *Oasis Parva* should be a little to the South of that of Assiût, and not far North of Tinodes Mons, in D'Anville's map; apparently the chain on the East of both the Oases, or الواحات. On the West I observed no mountains, nor on the South. The most northern Oasis known near Egypt is that of *Siwa*, already described.' pp. 141, 142.

Soon after his return from Sinai, Mr. B. set out on that part of his travels which alone can be regarded as a track wholly unbeaten. We are unable to say what was his precise object in this expedition; and must therefore leave our readers to judge, from the following extract, whether he had fixed on any.

'From conviction sufficiently clear, arising both from reading and the sentiments of those who are best informed of the subject, that the river whose source Mr. Bruce describes is not the true Nile, I thought it an object of still greater importance, that the source of the more western river should be investigated. But what might have been a matter of choice, was with me only the result of necessity. The idea of reaching the sources of this river, (the Bahr-el-abiad,) laid down in the maps apparently at about two hundred leagues farther than Sennaar, seemed to me so hopeless, that this object alone would hardly have induced me to undertake such a voyage. I should rather have been inclined to attempt Abyssinia, and endeavour to certify, as well as circumstances might permit, how far authentic former narratives had been, and what might offer that was new to European observation. For this purpose the obvious and most easy route was by the Red Sea to Masouah. But all accounts concurred in magnifying the difficulty, and almost impossibility, of an European passing there undiscovered; and being discovered of his penetrating any farther.

The road from Kahira to Sennaar was the one I should have preferred; but the desolation and anarchy then prevailing in Nubia, which had prevented me from passing the former year, would not probably have allowed me better success in this. Besides, the city of Sennaar was then occupied by the slaves of the last *Mecque*, or king, who had deposed and put to death their master, and still continued to usurp the government. By taking the route of Dar-Fûr, I was taught to believe that I might hope for the advantages of a regular government; and with proper management might expect every favour from the monarch. The local inconvenience of being so much farther removed from Abyssinia was indeed obvious; but on the other hand the choice of more than one route was, it seemed likely, thereby offered: which in a place where progress is so uncertain, and contingencies so numerous, would be a matter of no inconsiderable importance.' pp. 195, 196.

Whether the *Bahr el-Abiad*, or the *Bahr el Asrek* (or *Azerg*) have the better claim to the appellation of that river to whose fertilizing waters they both contribute, can only be decided,

when the sources of the former become as well known as that of the latter. Our author seems to disbelieve that Mr. Bruce ever visited *this* spot; as he cites, in his preface, the testimonies of an Armenian merchant whom he saw at Suez, and a Berghoo merchant with whom he afterwards met in Dar-fur; both of whom had known Bruce at Gondar, and concurred in asserting that he had never been at the source of the Abyssinian Nile, although they confirmed other circumstances of his narrative. We acknowledge that we do not think this negative evidence sufficient to remove the numerous improbabilities in which it is involved.

Some degree of rivalship between our author and his celebrated precursor, could hardly be avoided; and if any person in vain attempts what another has previously accomplished, powerful indeed must be the principle, which can suppress all inclination to detract from the merit of the successful competitor. To the commendation, *in magnis voluisse*, Mr. Browne has an indisputable claim; and he has done what no other European probably ever did: but his failure of penetrating to Abyssinia, is by no means surprising; for his disparity to Bruce in the qualifications required for such an enterprise, appears to us quite as great as the difference of their success. The grand foible of the latter was vanity; but his merits as a traveller will be duly appreciated only by comparison, and fully ascertained only by the lapse of ages. His knowledge, his talents, his circumspection, and his fortitude, fitted him for a task which we expect never again to see performed.

DAR-FUR (or the kingdom of *Fur*) the immediate, (and in the event the only) object of Mr. Browne's principal expedition, lies between 11° and 15° N. L. and 26° and 29° E. L. from *Greenwich*. Its northern boundary is sufficiently defined by a vast desert, 20° of latitude in extent, which commences at the greater Egyptian Oasis. On the east, it is separated from Sennaar from the inhabited country of Kordofan, which is now, probably, subjugated by Darfur. The western branch of the Nile divides Kordofan from Sennaar. The southern boundary of Darfur is nearly unknown: for of the Mountains of the Moon, (in which Ptolemy supposed *both* branches of the Nile to rise) we know less than of the mountains *in* the Moon; Mr. Browne's delineations of the former being apparently less to be depended on, than Mr. Russell's of the latter. On the west, Darfur is bounded by a Mahometan State called Dar Bergoo, with which it has considerable intercourse.

The northern part of this territory, which alone our traveller visited, is mostly sandy, interrupted by irregular precipices of granite, and interspersed with spots of clay and vegetable mould; the latter of which are assiduously cultivated during the tropical rains. Numerous water-courses are then formed; but being

soon evaporated by the intense heat of the climate, they leave no other supply of water to the inhabitants, but from their wells. The more southern parts are reported to be very fertile; and toward the centre is a considerable quantity of land cultivated with maize, cotton, and hemp: but the northern extremity is mostly covered with thorn bushes of Acacia, which in some places are shaded by lofty trees, especially the plane, the sycamore, and the tamarind.

The inhabitants, who are not supposed to exceed 200,000, are chiefly negroes; but are much intermixed with Arabs, Egyptians, and more southern borderers of the Nile, who reside either constantly, or occasionally, in Darfur, for the purposes of trade. Their principal dealings are in *slaves*, which are conveyed, at irregular intervals, from a few months to three years, to Cairo. A thousand slaves are reckoned to form a large caravan, and two thousand camels sometimes accompany them over the desert. Asses, also, are used for riding; horses requiring too much nourishment, and being therefore scarce, though very good. They have the other animals common in the Oasis. The hyæna and the jackal are the only wild beasts that frequent the inhabited parts; but lions and leopards infest the less populous districts. Serpents are not numerous. The buffaloe is never tamed. In some parts, elephants abound. Their tusks, with the horns of the rhinoceros, the teeth of the hippopotamus, ostrich feathers, perroquets, guinea fowls, monkies, some white copper, and vegetable productions, are articles of exportation from Darfur to Egypt, several of which are brought from surrounding countries. The slaves are mostly brought from those situated to the south; where they are procured either by hostile incursions, or by means that are thus described.

'The smallest trespass on the property of another is punished by enslaving the children or young relations of the trespasser. If even a man's footstep be observed among the corn of another, the circumstance is attended by calling witnesses, and application to a magistrate, and the certain consequence of proof is the forfeiture of his son, daughter, nephew, or niece, to the person trespassed on. These accidents are continually happening, and produce a great number of slaves. A commission to purchase any thing in a distant market, not exactly fulfilled, is attended with a like forfeiture. But above all if a person of note die, the family have no idea of death as a necessary event, but say that it is effected by witchcraft. To discover the perpetrator, the poorer natives, far and near, are obliged to undergo expurgation by drinking a liquor which is called in Dar-Fûr *Kilingi*, or something that resembles it; and the person on whom the supposed signs of guilt appear, may either be put to death or sold as a slave.' p. 355.

The population of Dar-fur, though small in the aggregate, appears to be formed of several nations, or tribes, that were formerly independent. Such are the *Zeghawans*, in the nor

ern extremity of the kingdom; and the people of *Dageou*, who are said to have come from the vicinity of Tunis, and to have conquered Dar-fur. They were, in their turn, overcome, by a tribe to which the present royal family belongs; of uncertain origin, but supposed, by our author, to be Moors, expelled from the north of Africa by the Arabs. These distinct races speak different languages, or dialects; of which, (unfortunately!) Mr. B. gives no information whatever; although, in his appendix, a short vocabulary of terms used at a place far to the westward, is inserted. The Arabic, however, seems to be pretty commonly understood. The language of Barabra, or Nubia, is usually spoken by those traders from the Southern Nile who have settled in Darfur.

The people, having no written documents, know very little of their own history. They were, as most of the neighbouring nations still are, idolaters, till Mahometanism was introduced among them, (seemingly about 150 years ago) under the reign of Solyman, a prince of the Dageou race. A shech named *Hamed-Wullad-Faris*, said to have come from Barabra, is revered as having been a chief instrument of introducing the new religion; but the power of the sword was probably here, as elsewhere, the principal cause of its success. *Bokar*, of the present race of kings, was succeeded by *Abd-el-Casim*, and the latter by *Mohammed*, eldest son of Bokar, surnamed *Teraub*, from a habit (pretty common among lords of the creation) of rolling in the dust, when a child. He reigned thirty two years, with great reputation; but perished in attempting the reduction of Kordofan, which (according to Bruce) had previously been wrested by Sennaar from Darfur. Teraub's children being young, his next brother seized the government, as regent, under the title of *El Chalife*; but his reign being tyrannical, a third brother, *Abd-el-Rachman*, who had before assumed the character of a faquir, took advantage of prevailing discontents, to obtain the sovereignty for himself. Assembling an army, he encountered the Chalife, who was then returning from Kordofan, defeated, and slew him, A. D. 1787. For a short time, Abd-el-rachman retained his habits of self denial; but afterwards gave loose to his sensual passions, and became detested for inordinate avarice. He seems, however, to have been attentive to public business, and desirous of restraining the extreme licentiousness of his subjects and his army; but the rigour with which he has enforced measures for this purpose, has only increased his unpopularity. Those members of the royal family whom he did not think it necessary to sacrifice to his own security, quietly fill very inferior situations. The king himself has no fixed place of residence, but forms a temporary court, sometimes in one, and sometimes in another part of his dominions.

His predecessor Teraub, on the contrary, usually dwelt at *Ril*, a considerable town, not far from the centre of Darfur, but nearer to the border of Kordofan; and evidently proper for a metropolis, as it abounds with conveniences, and is the key to Kordofan and Sennaar. It is situated nearly twenty four days journey westward from the city of the latter name. At two thirds of that distance from Ril, is *Ibeit*, a principal town of Kordofan. The western Nile, which seems to be somewhat narrower, although much deeper than the eastern, is little more than three days journey from the latter. The town called *Shilluk* (we suppose from the black conquerors of Sennaar) stands near the eastern bank of the former, and its inhabitants govern the passage of the river. The country between the two branches of the Nile seems to form the whole territory retained by the *Mec*, or king, of Sennaar. Kordofan is wrested from him by Darfur, and the whole country eastward of the Bahr-el-Azerg is said to be possessed by the revolted slaves of Sennaar, whom we suppose to be the black Nuba soldiers.

Beside Ril, the principal towns of Darfur, are *Gidid*, two days journey northward, inhabited chiefly by priests; *Cobbé*, a day and a half northwestward of the latter; *Sweini*, on the north-eastern boundary; *Gellé* toward the northwestern, belonging to one of the chief priests, and much impoverished; *Cubcabia*, a day's journey south-eastward of the latter, on the principal road to Bergoo, and flourishing with trade; *Shoba*, southwest of Cubcabia, somewhat farther distant, where Sultan Teraub built a palace; *Cours*, and *Kurma*, small towns, within short distances of Cobbé, which appears to be the most populous in Darfur, and is placed by Mr. B. in 14° 11′ N. Lat. 28° 8′ E. Long. It is more than two miles in length, but the houses are distant from each other. It is almost entirely peopled by foreigners, who have settled there on account of the trade with Egypt. It has two markets weekly; at each of which, from 10 to 15 oxen, and four times the number of sheep, are usually slaughtered. Children are taught (the poor *gratis*) at several schools in the town by priests. There was only one very small mosque in the place, but a more spacious one was erecting.

The preceding abridgement is the best proof that we can give, of the value at which we estimate the geographical information given by the author, of a country before unknown to Europeans. Defects in his arrangement rendered the abstract difficult; but it seemed the more necessary, as Mr. Pinkerton has strangely omitted Darfur in his Geography, although he often refers to our traveller's first edition for matters of more questionable authority.

(To be concluded in our next Number.)

Art. II. *Ballads and Lyrical Pieces*, By Walter Scott, Esq. royal 8vo. pp. 180. 7s. 6d. Longman and Co. 1806.

WHEN a poet has on one occasion been eminently successful in deserving and obtaining the admiration of the public, his next performance will generally be purchased with avidity, read with lukewarmness, and laid aside with indifference. It will be the common complaint that he has done well enough for any other man, but that he has fallen below himself: and scarcely can a critic be found, who will judge of the two works by the relative degree of their intrinsic merit, rather than by the comparative brilliancy with which they have impressed his imagination. The frigid reception of the volume before us, among the admirers of the Lay of the Last Minstrel, is an example of the precariousness of popular favour. Man is so unreasonable a being, that when his expectations are not exceeded, they are disappointed; for with every expectation of untasted pleasure is connected a *secret hope*, which is the antepast of a higher enjoyment than the mind ventures to *promise* itself; and if that hope be not realized, that expectation is dissatisfied. Now as the same kind of pleasure cannot be communicated twice in the same degree by equal means,—the charm of novelty having vanished with the first experience of it,—an author who has delighted his readers once by a happy effort of genius, to delight them as much another time, must put forth greater powers; for, having been raised to the level of his former excellence, expectation will be disappointed unless he transcends that level, paradoxical as it may seem, because it has not enjoyed more than it certainly anticipated.

These "Ballads and Lyrical Pieces" appear under the triple disadvantage, of following the Lay of the Last Minstrel, of having been written before it, and of being manifestly inferior to it. The two latter circumstances are certainly to the credit of the author's talents, but to the prejudice of his book; which has been judged and condemned by an uncandid comparison with the later and maturer effort of his genius, instead of being tried by its own merits as an earlier and more juvenile performance. The title page ought to have announced that this volume was only a *republication* of the author's fugitive pieces, and the apparently disingenuous omission of this notice there, has occasioned considerable chagrin to some of his warmest friends, who have eagerly taken up the book, and turned, glowing with hope, to the next page, where they have been chilled with the following advertisement, written in the coldest blood that ever crept through a Minstrel's veins.

'These Ballads have been already published indifferent collections, some in the Minstrelsy of the Scottish Border, others in the Tales of Wonder,

and some in both these Miscellanies. They are now first collected into one Volume. The Songs have been written at different times for the Musical Collections of Mr. George Thomson and Mr Whyte.'

There is nothing that makes a man more ill-natured, than the consciousness of having been outwitted, or even innocently deceived where he has ardently hoped: and we are persuaded that many have perversely refused to relish the dainties here set before them, because they had prepared their appetites for a feast of another kind, for recent and original compositions. This prejudice will operate equally against these Ballads, among those who have, and those who have not, met with them before. Poetry should always be read in good humour: if the author lays a stumbling block over which the reader breaks the shins of his temper at the beginning of a book, he will not be fully forgiven even at the last page of it.

Of Mr. Scott's poetical abilities, we have already spoken highly in our Review of "The Lay of the Last Minstrel." He has endeavoured to form an original style, or rather a peculiar *manner* of composition, by adopting the wildness, simplicity, and rudeness of ancient border-metre, and taming, embellishing, and softening these, with the smoothness, elegance, and freedom of modern verse, retaining the venerable and grotesque character of the former, without its dulness and barbarity, and avoiding the flippant and insipid prettiness of the latter, but comprehending the whole scope of its variety, sweetness, and strength. To compass this delicate point, he has employed a language most curiously selected from the Scottish and English dialects in all their changes through five centuries; hence his diction is often elevated to a heroic height by the use of antique words of noble sound and romantic meaning, yet occasionally debased with feeble, uncouth, tautological phrases. These blemishes, we are aware, he has introduced by deliberate choice, but it is either the choice of indolence, or of a taste cankered by the rusty models of border-antiquity. In resemblance also of these imperfect models,—though it is only their excellence that is worthy of his imitation,—his metre is frequently capricious, being fluent and melodious, or dissonant and irregular, as his wayward theme, or more wayward fancy, inclines him to be a minstrel of the twelfth, or of the nineteenth century. There is, nevertheless, great rapidity in his lyrical narrative, and, whether his numbers be rugged or voluble, the reader is never permitted to stop, however he may stumble, but is hurried along, through apostrophes, interrogations, and transitions, the most sudden and surprising, till he arrives, he scarcely knows by what means or by what magic, at the end of his journey: there the pleasing or dreadful effect of the story that he has heard, remains powerfully impressed on his

mind, but of its progress and developement he has only a bewildered recollection, like that of a strange dream from which one is suddenly awakened, and in the same instant looks anxiously back upon it as it vanishes for ever. Mr. Scott's thoughts have an air of sprightliness and vigour, that at first sight commends them to the reader's favour at their uttermost worth: his sentiments are generally interesting, frequently pathetic, but rarely sublime. His sketches of ancient manners and amusements, the barbarous magnificence of buildings and dress, the feasts and fightings of former days, are always masterly. But in our opinion, Mr. Scott's finest talent is displayed in his picturesque descriptions of individual scenery, which he touches with a pencil so light, so bold, so enchanting, that while they have all the accuracy of reality, they have all the charm of fiction, and are as beautiful to the imagination, as they are true to nature.

Our limits will not permit us separately to analyse even the principal pieces contained in this volume; we shall therefore content ourselves, and delight our readers, with quoting a few passages only.

In the first poem, intitled "Glenfinlas," we find the following lovely example of Mr. Scott's descriptive powers.

'Three summer days, through brake and dell,
Their whistling shafts successful flew;
And still, when dewy evening fell,
The quarry to their hut they drew.

In grey Glenfinlas' deepest nook
The solitary cabin stood,
Fast by Moneira's sullen brook,
Which murmurs through that lonely wood.

Soft fell the night, the sky was calm,
When three successive days had flown;
And summer mist in dewy balm
Steeped heathy bank, and mossy stone.

The moon, half-hid in silvery flakes,
Afar her dubious radiance shed,
Quivering on Katarine's distant lakes,
And resting on Benledi's head.'

In the same piece the sudden manner in which the dreadful gift of *second sight* was conferred on an unfortunate being, is thus affectingly told.

'E'en then, when o'er the heath of woe,
Where sunk my hopes of love and fame,
I bade my harp's wild wailings flow,
On me the seer's sad spirit came.

'The last dread curse of angry heaven,
With ghastly sights and sounds of woe,
To dash each glimpse of joy, was given—
The gift, the future ill to know.'

Surely it is impossible to read the following stanzas from "The Eve of St. John," and not imagine oneself living in a remote age and a savage country, and witnessing the interview they describe.

'My lady, each night, sought the lonely light,
That burns on the wild Watchfold;
For, from height to height, the beacons bright
Of the English foemen told.

'The bittern clamoured from the moss,
The wind blew loud and shrill;
Yet the craggy pathway she did cross,
To the eiry beacon hill.

'I watched her steps, and silent came
Where she sat her on a stone;
No watchman stood by the dreary flame;
It burned all alone.

'The second night I kept her in sight,
Till to the fire she came,
And, by Mary's might! an armed Knight
Stood by the lonely flame.

'And many a word that warlike lord
Did speak to my lady there;
But the rain fell fast, and loud blew the blast,
And I heard not what they were.'

The third piece, intitled "Cadyow Castle," we think the masterpiece of this volume. It is conceived and executed in the highest spirit of ballad-romance. The Bard represents himself conversing with Lady Ann Hamilton, to whom the poem is addressed, amidst the park and wood-scenery where the ruins of Cadyow Castle are yet mouldering away, when, at the request of the Lady to tune his

——"harp of border frame,
On the wild banks of Evandale,"

he calmly rolls back the tide of time, transforms the present into the past, and raises the towers of Cadyow Castle and the Caledonian forest to the glory which they possessed two hundred and fifty years ago.

'Then, noble maid! at thy command,
Again the crumbled halls shall rise;
Lo! as on Evan's banks we stand,
The past returns—the present flies.

Where with the rock's wood cover'd side
Were blended late the ruins green,
Rise turrets in fantastic pride,
And feudal banners flaunt between:

Where the rude torrent's brawling course
Was shagged with thorn and tangling sloe,
The ashler buttress braves its force,
And ramparts frown in battled row.

'Tis night—the shade of keep and spire
Obscurely dance on Evan's stream,
And on the wave the warder's fire
Is chequering the moon-light beam.'

The description of the chase that follows, is very animated, as a few stanzas will shew.

'Through the huge oaks of Evandale,
Whose limbs a thousand years have worn,
What sullen roar comes down the gale,
And drowns the hunter's pealing horn!

Mightiest of all the beasts of chace,
That roam in woody Caledon,
Crashing the forest in his race,
The Mountain Bull comes thundering on.

Fierce, on the hunter's quivered band,
He rolls his eyes of swarthy glow,
Spurns, with black hoof and horn, the sand,
And tosses high his mane of snow.

Aimed well, the chieftain's lance has flown;
Struggling in blood the savage lies;
His roar is sunk in hollow groan—
Sound, merry huntsmen! sound the *pryse!*'*

Thus far in the story, which relates to the assassination of Murray by Bothwellhaugh, one of the Hamiltons, the poet has truly made the past the present; but here suddenly, either from negligence or weariness, he breaks the spell of his own enchantment, and continues his song in the *past tense*, not as an event *now* transacting on the spot, but as a tale of other times, which he is telling Lady Hamilton on her morning-ride. It is indeed a tale of dreadful interest, and therefore we feel the more indignant in not being permitted to *see* but only to *hear* the sequel, though our Minstrel with most poetical inconsistency occasionally recurs to his original idea, and asks questions which restore the delightful illusion, in spite of all the idle pains which he has taken to destroy it. We cannot enter into the particulars of this narrative; at the end, however, he happily recollects himself, concluding with four stanzas, the counterpart to the first passage that we copied.

* *Pryse.*—The note blown at the death of the game.

Of the 'Grey Brother," a fragment, we will say nothing, lest Mr. Scott should not rank us among his friends. The three ballads of "Thomas the Rhymer," the first of which is ancient, the other two principally parodies of the reliques of Thomas's prophecies, are interesting both in a poetical and antiquarian light. "The Fire-king, Frederick and Alice, and the Wild-Huntsman," are stories of unmingled and unmitigated horror, more worthy of Monk Lewis, for whom the two former were written, than of Walter Scott, who probably now regrets the expense of time and talents unprofitably lavished upon them. Of the remaining songs, &c. the last, intitled "Helvellyn," is the best. We cannot close this article with more credit to the author, and advantage to the reader, than by transcribing the whole poem, of which it is difficult to say whether it be more pathetic or picturesque.

'HELLVELLYN.*

'I CLIMBED the dark brow of the mighty Hellvellyn,
Lakes and mountains beneath me gleamed misty and wide;
All was still, save, by fits, when the eagle was yelling,
And starting around me the echoes replied.
On the right, Striden-edge round the Red-tarn was bending,
And Catchedicam its left verge was defending,
One huge nameless rock in the front was ascending,
When I marked the sad spot where the wanderer had died.

'Dark green was that spot 'mid the brown mountain-heather,
Where the Pilgrim of Nature lay stretched in decay,
Like the corpse of an outcast abandoned to weather,
Till the mountain-winds wasted the tenantless clay.
Nor yet quite deserted, though lonely extended,
For, faithful in death, his mute favorite attended,
The much-loved remains of her master defended,
And chased the hill-fox and the raven away.

'How long didst thou think that his silence was slumber;
When the wind waved his garment, how oft didst thou start;
How many long days and long weeks didst thou number,
Ere he faded before thee, the friend of thy heart?
And, oh! was it meet, that,—no requiem read o'er him,
No mother to weep, and no friend to deplore him,
And thou, little guardian, alone stretched before him,—
Unhonoured the Pilgrim from life should depart?

* In the spring of 1805, a young gentleman of talents, and of a most amiable dispositon, perished by losing his way on the mountain Hellvellyn. His remains were not discovered till three months afterwards, when they were found guarded by a faithful terrier-bitch, his constant attendant during frequent solitary rambles through the wilds of Cumberland and Westmoreland.

'When a Prince to the fate of the Peasant has yielded,
The tapestry waves dark round the dim-lighted hall;
With scutcheons of silver the coffin is shielded,
And pages stand mute by the canopied pall:
Through the courts, at deep midnght, the torches are gleaming;
In the proudly-arched chapel the banners are beaming,
Far adown the long aisle sacred music is streaming,
Lamenting a Chief of the People should fall.

'But meeter for thee, gentle lover of nature,
To lay down thy head like the meek mountain lamb;
When, wildered, he drops from some cliff huge in stature,
And draws his last sob by the side of his dam.
And more stately thy couch by this desart lake lying,
Thy obsequies sung by the grey plover flying,
With one faithful friend but to witness thy dying,
In the arms of Hellvellyn and Catchedicam.'

Art. III. Ensor's *Independent Man*, (concluded from p. 297.)

THE next division of this work, which is of considerable length, relates to Manners and Morals. The part on manners is full of good observations, on respect to parents, cleanliness, and dress, mode of address, conversation, and choice of company. They indicate an extensive acquaintance with society.

The part on morals begins with a forcible reprobation of sexual vice, especially when it involves the dishonour of married women. And regarding the seduction of an unmarried woman, the author has these expressions.

'No action is more monstrous than affecting love with a design to estrange a woman from her innocence. A man is hanged who steals a purse; a ruffian professing endearment corrupts purity itself; and our law (except under peculiar circumstances and under a pitiful pretext) disregards the enormity. Earth has no monster like him who preys on the affectionate credulity of a lovely girl. Let no woman believe that her fate will contradict all experience: he who insinuates a dishonourable proposal cannot love her to whom it is made. It is impossible that the tenderest regard should be disposed to effect the greatest ill.' p. 173.

This contrasts somewhat unaccountably with a paragraph, which occurs a page or two before.

'Suppose a female hitherto of unimpeached character, through affection is satisfied to live with you; suppose that you have used no artifice to inveigle, no promises to dispose her to your purpose; this seems to be the most inoffensive fault that in this case man can commit. But what are the consequences if this woman becomes abandoned? Her sins are visited on you; had she not acceded to you, she might have remained honest.' p. 171.

Mr. E. illustrates the artifices, the consequences, and the miseries, of seduction, by a fiction of Charles and Charlotte, which contains strong description, but ends in the most extravagant absurdity. Charles has throughout proved himself a most

execrable villain, and has left her to vice, poverty, and death; notwithstanding which, "Charles was her only love. God's mercy her only hope. Expiring she exclaimed, Charles, Charles, implore Almighty God that he forgive me!" The hateful miscreant is the person that the dying victim is likely to think of, for the office of supplicating the mercy of God for her!

Mr. E. inculcates industry, temperance in eating and drinking, and early rising. In relation to this last article we shall transcribe a passage, which affords a favourable specimen of his manner of describing, and an instance of the ungracefulness of his phraseology.

'There is something so dull and vegetative in that yawning, dreaming, state, that I wonder shame does not prevent men from submitting to it. He who does not experience the bracing, or inhale the balmy breath of the morning, but half enjoys his existence. How rich and charming appears now all nature! In the east the source of light and life displays its own triumphant coming; the horizon is burnished gold; the ardent atmosphere graduates with saffron tints a vast expanse of purest æther; dews condense into clouds: thus, flying the valleys, and purpling as they ascend from the earth, the illuminated summits of the loftiest hills are seen; and as the sun peers above the line which separates night from day, the landscape opens wide; the birds resume their song; the herds arise; the husbandman proceeds to labour, and carols as he goes;—while the sluggard is dead to all these scenes of nature and of life; a prey to oppressive dreams, sickening as he sleeps, and nurturing those diseases which waste the frame, or lead to stupor and apoplexy.' pp. 184, 185.

He recommends a vegetable diet, maintains the principle of Pythagoras respecting the slaughter of animals, and pronounces a severe and just condemnation of sportsmen. He censures anger and duelling, but not, as it should seem, every form and degree of revenge; for, citing a maxim of the Indians, "that it was not lawful to do an injury, nor suffer one," he says, "This has something brave and magnanimous in its command."

Wealth is the next topic, and he justly ridicules the affected philosophical cant of unconditionally despising, what, in the possession of a wise and good man, would be the source of many genuine pleasures, and the instrument of great usefulness. Zeno, he observes, could have served a mendicant much better by an obolus, than by many maxims of self-denial. Throughout the book, however, he has little respect, and, as things are, too little he cannot have, for the opulent, luxurious, and powerful classes of society. The last topic under the head of morals, is friendship; a thing so rare, that he might have been pardoned for omitting to notice it, if the following be a true account of it.

'A friend is as self: he and you are as bodies inspired by one soul. Far be it from a friend to act like those birds of passage which approach our coasts with the vernal warmth, and fly to other climes when the season is

passed. You espouse him through all changes and periods: if he be in want, your property is at his service. He who could enjoy affluence while his friend was destitute, knows not the meaning of friendship. A man should sacrifice for his friend, his fortune, his exertions, and even his health.' p. 238.

A more imperfect scheme of morals was perhaps never exhibited, in a work designed, and sufficiently amplified, to comprehend the outlines of whatever is indispensable to the formation of a character of exalted excellence. It totally omits or rejects some of the highest virtues according to the Christian scheme: this is a matter of course; but it also places the virtues which it does enjoin on a treacherous basis, and under the feeblest sanctions. The presence of the all-seeing Governor and Judge of the world, and the infinite importance of his approbation, were considerations too mean, vulgar, or fanatical, to be recollected by our philosopher, among the motives to virtue. And as to the disapprobation of that power, he expressly and vehemently protests against the inculcation of any such barbarous idea on the youthful mind.

'At all events, do not require the child to fear God. The pagans, Seneca and Varro taught this, and even Ovid, a versifier of pagan fables, writes, The Supreme Ruler forbids fear. To require human beings to fear God, blasphemes the benignity of nature's Lord toward his creatures.'—Perhaps it would not be prudent to speak to the child of God's omnipotence; as power and its abuse are so connected in this world, that to represent him all-powerful is to associate a belief that he is unlimited in executing his humours.' pp. 22. 23.

The pupil of our sage is to be abandoned, for his chance of virtue, in such a world as this, to the hopeful guardianship of a certain factitious sentiment, which affects to despise the *meanness* of vice; of the persuasion that virtue is happiness whether he feels it so or not; and of a most unaccountable mystical instinct, a conscience which is merely its own authority, and is to be childishly terrified when there is nothing to fear. It is in this last article, fantastic as it may seem, that philosophy rises to its most exalted pitch of superiority over religion. According to religion, a guilty conscience must tremble because there is a righteous and omnipotent judge; according to philosophy, it must tremble purely because it must, and it knows not why. Here is a contrast to put down the dreaming fanaticism of "the believers!" If any thing were necessary to be added to the self-evident reasonableness of the notion, the authority of great names will never be wanting; for Lucretius has taught this principle, and Mr. Ensor has sanctioned it. "He (Lucretius) concludes with that consummate morality, that, though crimes be concealed from gods and men, the torments of conscience avenge the injuries of the world."

The observations on morals are followed by three short and very miscellaneous sections, under the titles,—genius and study requisite to great undertakings, objections to learning answered, remarks on reading. These, like every other division of the book, contain sensible observations and learned allusions; but nothing particularly new; and the composition is so disconnected, that we are reminded of the description mentioned by Mr. Ensor as having been applied to the composition of Seneca, "sand without lime." Here, and in several places, he inculcates the favourite principle of Rousseau, that the value of individuals is in their being component parts of the community. A man's own happiness is to be made a secondary thing, as it should seem, to the welfare and glory of his friends and his country.

The part on which we enter next, is to be considered as a course of study for the Independent Man, and it is extended, including the notes belonging to it, to the length of about six hundred pages. But if the reader should come with the expectation of instructions relative to methods and rules of study, estimates of the importance of various sciences, or illustrations of the manner of adapting studies to the practical utility of life, he would be confounded to find that this larger part of a large book is purely a critical list of authors, who are made to pass before us in a train so extended, as to become at last quite prodigious. Mr. Ensor is the Xerxes of literature; and while his almost endless host is passing, we stand and gaze with still increasing wonder, like the good people that happened to live near the Hellespont, when the Persian sent over his bridge the interminable succession of soldiers, of so many nations, appearances, and languages. Considering the attention with which our author appears to have examined many of the writers in his enumeration, the compass of his reading is really amazing. It comprehends all the ancient classics, with many of whom he evinces a perfect familiarity; and almost all the writers of note, and many of no note, in the modern languages of Europe, excepting those of the northern states. We should feel as much regret as Mr. Ensor, that such immense reading should be useless to the public, and therefore are not much disposed to censure him for having, as we suspect, planned the work before us, on purpose to give himself an opportunity of exhibiting this splendid catalogue, with its furniture of remarks and illustrations. On many of the authors the observations are necessarily few and rapid; but on some of the principal ones he dwells at considerable length, occasionally interspersing thoughts on the subjects on which they wrote. In the course of this ample enumeration, we think there is a great deal of just and able criticism. His observations on the principal epic poets, (though we think he undervalues the merit of

Lucan and Tasso, are written with spirit and discrimination; as also many of those on the historians and orators, including an animated vindication of the character of Demosthenes. As a short specimen, we will transcribe a passage on the style of Gibbon.

'His style, though animated and exalted, is liable to great objections; nor can the richness of his matter, the dexterity with which he interweaves his various knowledge, and the beauty and exuberance of his classical allusions, overcome some striking defects. He could display great matters with admiration and emphasis; but he could not speak of small things with ease, nor of common ones with moderation. Ambitious to uphold a brilliant tone, and perpetually to surprise, he touches some points so wittily that the reader can only guess his meaning, or so metaphysically that his meaning escapes in the subtlety of its expression, or so paraphrastically that the sense is lost in a multitude of words.' p. 471.

We need not remark that Mr. E.'s characteristic qualities faithfully follow him; the freedom with which he judges for himself, permits not a shadow of deference to critics of a different opinion; his decisions are in the tone of infallibility: and he is careful not to lose the opportunities, which such a review of literature could not fail to afford, of asserting the cause of reason and philosophy against the follies of "superstition." One sample of the manner in which this last duty is performed, will dispose our readers to admire the modesty of Mr. Ensor, whatever they may think of his judgement.

'Many have objected to Milton's subject. The story seems to have been invented by some ingenious Hebrew, to shew the origin of sin. This, which was perhaps an acknowledged fiction in one age, was received as history in another. The consequence is not uncommon. One would suppose that the tree of knowledge explained beyond question the allegorical nature of the tale. Besides this, the serpent is called the subtlest beast of the field; that is, its lithe and insinuating form is transferred to the disposition of its mind. The assertion, that from its stately posture it was condemned pronely to vermiculate, (because the devil in its shape trepanned the first man and woman,) is so grossly fabulous, that no metamorphosis in Ovid more directly determines its fantastic origin. Considering it in this respect, the story is not deficient in merit; but reading it literally and with its sequel, according to superadding wonder-workers, nothing can be conceived more ungodlike, contradictory, and monstrous: in effect, it seems to have been fabricated by some loud scoffer, to burlesque all those who, under the mask of religion, have travestied common sense. pp. 254. 255.'

The prescribed course of study will comprise a much shorter list of authors, than those that Mr. E. enumerates and transiently criticises; because he informs his pupil that a considerable proportion are hardly worth his attention. But the number of those either wholly or partially recommended, will impose such a labour, as we fear not one young man of fortune in a thousand will ever choose to undergo, or even undertake. And indeed our author's supposed pupil, who is to be a candidate for offices in the state, might very fairly ask

him, since when it is, that all this solitary labour of study has become the most hopeful method of obtaining political distinction, place, and emolument. That there is no royal road to learning or mathematics, has been repeated often enough, we suppose, to be admitted now as an axiom; but our young Telemachus is not a boy of much shrewdness, if he do not begin to surmise that there is some other and perhaps shorter way, to the honours of the senate and the state, when he sees by what kind of persons they are most commonly obtained. And he is a vastly discreet and well-behaved youth, (which we are sorry to say our young gentlemen in general are not) if he does not begin to look waggish in old Mentor's face, while the worthy sage continues to descant so gravely on books, and study, and philosophy, as being the king's high road to dignity and influence. It is incumbent on our benevolence, to save our good friend Mentor from the vexation of a protracted and useless effort, by warning him that this young gentleman is no longer his man, the moment he becomes politically ambitious; and that the least trouble will be to let him go at once, where he certainly will go very soon, to finish his education in certain societies, where learned books, and philosophy, and morals, are the last things thought of—except to be turned into ridicule.—If the ambition sets toward literary honours, the learned preceptor has a much better chance of retaining his importance with the pupil.

We must briefly notice the remaining part of the book. Foreign travel is prescribed as the consummation of the accomplishments acquired in the schools of literature. The residence in France and Italy recommended in the early part of the work, was merely for the advantages of education for the boy or youth; this latter visit to foreign countries is to finish the man of taste, the gentleman, the philosopher, and the politician. At his return he is to enter on his public career.

It is strongly recommended to him to serve the common-wealth; but, observe, not at the expense of depressing one quarter of an inch the dignity of his high-toned virtue; he is to continue invariably, in every sense, an independent man. And in this character he is to make his way into the house of commons, where, according to our author, he will find every thing to fortify his best principles, and every thing to animate the virtuous exertion of his talents; the prevalence of public spirit, the impartiality of deliberation, and the strict dependence of the decision on the justness of the argument, will be all in his favour; For the author says,

'The house of commons will principally attract your notice. This is the grand mart where official appointments, and nominal honours are disposed of by wholesale; for here the representative provides for himself, his family, his partisans, and their relations and dependents. In this assembly you will hear sentiments that would do honour to Cato, and uttered with such

passion, that they would mislead almost the experienced in the design of the orator: you would think he was interested in the success of the motion he supports: no such thing; his interest in the debate is but to raise the price of his apostacy: you might suppose that he hoped to convert some to his opinion; this betrays also your ignorance; he knows that no one here would change his determination to vote by the most ravishing eloquence: if the speeches in parliament influence its members, it is after they have been dispersed through the nation by the press, and excited a popular sensation which recoils on its representatives; for, in the house of commons, all who vote are ranged under leaders; every man's opinions are reduced to those of the minister and his opponent: sometimes there are minuter factions, as the exterminating cabal which defended bull-baiting, the slave trade, and endless war.' pp. 297. 298.

A short and spirited section on eloquence, contains a brief comparison of the late orators, Burke, Pitt, and Fox. In regard to delivery, our author recommends an imitation of the ancient ardour of manner, even so far almost as the *percussio frontis et femoris*, and the *supplosio pedis*.

"Conduct in a ministerial capacity" is the title of the next division. In censuring a dishonourable acquisition of the ministerial office, he cites the following noble anecdote.

'Henry the Second of France offered to Henri de Mesmes the place of advocate-general. De Mesmes excused his acceptance of it, answering, The place is not vacant, apologizing at the same time to the king, for him who had displeased his majesty. The king at length was persuaded to continue his minister, who came the next day to thank his benefactor. "It is undeserved," said Henri de Mesmes; "what I did was my indispensable duty.' pp. 317, 318.

This part of the book contains important truth, dictated and illustrated by knowledge of the world and of history. There is however, here and there, a flourish sufficiently juvenile. As for instance, speaking against too yielding a conduct toward a foreign enemy, he exclaims, "What are property and life compared to honour!" We are humbly of opinion that a guinea, a loaf, a wheat-rick, and the life by which we can use and enjoy these possessions, and a hundred others, are of much the same worth under the calamity which politicians call national disgrace, (*guilt* is never their meaning) as under the blessing which they term national glory.

On the supposition that the pupil's ambition should take a literary direction, the writer suggests a variety of judicious thoughts on authorship, under the heads,—prefatory remarks on authorship—observations on composition—remarks on rhetoric—and hints to authors. The final recompense of intellectual labours is clearly specified; "You should design a literary work, which if you accomplish, your fame will be universal, and your reward immortality."

The last section is on marriage, of which, and of the female sex, he is a warm panegyrist. He gives some pertinent cau-

tions as to the choice, and as to the propriety of conduct in the relation; but perhaps employs a language somewhat beyond the philosophic tone, when he says, "Marriage is immeasurably happy when wisely conducted, but perdition has no tortures more excruciating than when this indissoluble union has been improvidently formed."

At the end of each volume there are more than a thousand notes of reference or illustration, which would have been better for the reader's convenience at the bottom of the pages, if the author had not thought this might look rather too pedantic.

The language of the work is neither vulgar nor classical. Occasionally it is really forcible; but very often it is unsuccessfully attempted to be made so, by a short snapped kind of sentences, which continually remind us of the crackers bouncing about the streets, with so much friskiness, and petty explosion, on the evening of the fifth of November. There is often an incorrectness of construction, a quaintness of phrase, a crudeness in the enunciation of the thought, which we wonder so much familiarity with so many classical authors should not have prevented or reformed. The figurative illustrations now and then appear to have been brought into their places by main force, but in other instances are natural, expressive, and happy.

The most obvious feature of the composition, is a surprising frequency of proper names. A considerable number of this privileged order, this aristocratical class of words, has an enlivening effect, and helps to catch the attention of a person that may happen carelessly to open the book. But here they are crowded on the page, as plentifully as tin spangles on the robe of a strolling actress; or, to borrow a more classical illustration by way of parting civility to Mr. Ensor,

> Thick as autumnal leaves that strow the brooks
> In Vall'ombrosa, where th' Etrurian shades
> High over-arch'd embower.

Art. IV. Clarkson's *Portraiture of Quakerism.* (Concluded from p. 327.)

HAVING already quoted Mr. C.'s representation of the doctrine held by Quakers concerning the Holy Spirit, it will be unnecessary for us to enlarge on his next topic, which is, the possibility of redemption for all mankind. This sentiment the author undertakes to vindicate, in opposition to that of the election of individuals to salvation, on which the Christian church has been for so many centuries divided. Mr. C.'s arguments will certainly not lay the question to rest: and we doubt the propriety of their introduction into his work. The opinion which he supports, can no farther be regarded as peculiar to the Quakers, than as it is connected with their distinguishing views of the influence of the Holy Spirit. In any other respect, we

perceive no difference in the account here given of the doctrine, from the manner in which it is held by the followers of Mr. Wesley, and by most serious Christians on the Continent of Europe. Neither are we aware of any practical difference, that can result from the opposite views which are entertained on this subject: both parties equally holding, that redemption is possible, and even certain, to every one who seeks it according to the promises of the Gospel. They who do not seek for the promised blessing, are, therefore, equally condemned on the principles of either party.

Still less, according to Mr. C.'s statement, do the Quakers differ from other pious people, on the proper qualifications of a minister of the Gospel, except in their total omission of human learning among the requisites; in which, however, several sects coincide with them, and nearly in their mode of admitting persons habitually to speak in public. In extending this privilege to the female sex, the Quakers, though not singular, deviate more from general usage.

The passage of Scripture, which is frequently objected to this practice, is quoted by Mr. C. and interpreted as only prohibiting women from asking questions in the church. But may it not be argued, that *a fortiori* it seems to exclude them from teaching? It is pleaded however that the word which is rendered, "I suffer not a woman to *speak*," applies not to preaching, but to common discourse; yet in the same passage they are commanded "to keep silence," which equally excludes both. And need we inform Mr. C. and his friends, that 1 Tim. ii. 12. is "*I suffer not a woman to teach*, διδασκειν. If what appear to others such positive prohibitions, be cashiered with so little ceremony, our female *friends* must not be surprised, if their scriptural right to preach be not admitted on the collateral evidence and historical texts which they adduce.

Concerning silent public worship, as Mr. C. has not spoken to much purpose, it may perhaps be wisdom for us to be silent.

Little is any where said concerning the Quaker's views of the person of Christ, on the doctrine of atonement, on original sin, or the trinity. With regard to the last, we are informed that the Quakers rather object to the scholastic terms by which it has been expressed, than to the doctrine itself. Where this is the case, all contention must be mere logomachy. But had not one of the Friends* been more explicit on this subject than Mr. C., we should not have been so ready to acknowledge their orthodoxy. The ground on which Quakers expect acceptance or justification before God, whether as a reward for their obedience to the Spirit, or as pure grace for the sake of the Redeemer, is not stated. And when we consider the earnest-

* See Bevans's *Defence of the Christian Doctrine of the Friends.* Ed. Rev. Vol. II. p. 541.

ness and the anxiety with which the apostle labours to place this doctrine in the clearest light, as giving the colour and character to all our system of doctrines, we cannot but consider Mr. C. as guilty of a reprehensible neglect, in omitting to state this point distinctly, in a portraiture upon so large a scale as to occupy three considerable volumes.

It is well known that the Quakers reject both baptism and the Lord's supper. With regard to the former, Mr. C. makes the following remarks.

"It appears then that there are two baptisms recorded in Scripture, the one the baptism of John, the other that of Christ; that these are distinct from one another, and that one does not include the other, unless he, who baptizes with water, can baptize at the same time with the Holy Ghost. Now St. Paul speaks only of one* baptism as effectual; and St. Peter must mean the same, when he speaks of the baptism that saveth. The question therefore is, which of the two baptisms, that have been mentioned, is the one effectual or saving baptism; or which of these it is that Jesus Christ included in his commission to the Apostles, when he commanded them to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost†." pp. 353. 354.'

This, and indeed the whole article, has the air of chicanery. Could our author be ignorant that a large proportion of those who practise baptism with water, are so far from substituting it for the baptism of the Spirit, that, on the contrary, they maintain the value of the outward ordinance to consist principally in a display of the necessity of the Spirit's influences. When we are told (p. 373, &c.) that the eyes of Peter were opened, by the conversion of Cornelius, to the spiritual nature of Christ's kingdom, why is no notice taken of his saying after this illumination, "can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Here an apostle, whose eyes the Quakers allow to be open, represents the baptism of the Spirit, as the foundation, and not the substitute, for that of water.

The practice of Paul, who is allowed by the Quakers to have been, from the first, enlightened with spiritual knowledge, is by them imputed to his condescension to Jewish prejudices, and is compared with his circumcision of Timothy, pp. 378...380. Mr. C.'s statement of this argument betrays gross inattention to the conduct of Paul, and the principles on which he avowedly acted. It represents him not as "to the Jews becoming a Jew," but as imposing on the Gentiles a Jewish rite, in diametrical opposition to uniform and striking facts. The Jewish Christians practised the Levitical law equally after, as before, their faith in the Gospel; and the apostles never objected to

* Ephes. iv. 5.

† It is on this great command that Christians found the duty of water-baptism.

the practice, but merely warned them against a reliance on it for justification; while they agreed firmly to oppose the imposition of any Levitical ceremony on the Gentile believers. Paul, especially, with the utmost earnestness and constancy, reprobated such an imposition; although himself, as a Jew, sacrificed with Nazarites, and circumcised Timothy, as born of a Jewish mother. Had he considered Baptism as a *Jewish* ceremony, instead of a *Christian* ordinance, he would certainly have opposed the *baptism* of *Gentile* believers, as strenuously as their circumcision.

But it is not surprising that the tenor of St. Paul's conduct and arguments, respecting Baptism, should be overlooked or misrepresented by Mr. C., when he can cite the revelation made to that apostle, of the institution of the Lord's Supper, as "inducing the Quakers to believe that *no* new institution was intended to take place as a ceremonial to be observed by the Christian world!" p. 417. So extraordinary an interpretation is by no means established in the following paragraph, which contains the substance of Mr. C.'s argument.

'St. Paul, in his account of what occurred at the original Passover, reports that Jesus Christ made use of the words "this do in remembrance of me." By this the Quakers understand, that he permitted something to be done by those, who were present at this supper.' p. 118.

The mode of arguing that is here adopted, appears to us of infinitely worse tendency, than that of the peculiar purpose to which it is here applied. If the words of our Lord, "DO THIS," are, in such circumstances, to be understood merely as a *permission* to do something, there is not a command in the scriptures which may not equally be explained away. "Thou shalt do no murder," might, with as much justice, be represented, merely as a permission to abstain from the practice of murder, and not as a prohibition of it.

Mr. C. proceeds in his third volume to treat of four principles, which he distinguishes by the title of the *great tenets* of the Quakers. These relate to Civil government, Oaths, War, and maintenance of Christian Ministers. Of the first he says,

'It is a tenet of the members of this society, on the subject of Government, that the civil magistrate has no right to interfere in religious matters, so as either to force any particular doctrines upon men, or to hinder them from worshipping God in their own way, provided that, by their creeds and worship, they do no detriment to others.' pp. 56.

To *this* tenet, as here expressed, we cordially agree; having no other objection to this division of our author's work, than that it is remote from being peculiar to Quakerism. On the next, we think it unnecessary to say more, than that we regret the depravity which renders an *oath* necessary to confirm civil testi-

mony before a magistrate ; that we deprecate too frequent administration of oaths, and the careless manner in which they are commonly administered ; and that we utterly condemn all approximation to an oath in general conversation. On the subject of war, we wish every Christian diligently to examine the tenor of the sacred Scriptures, and conscientiously to direct his conduct by that infallible guide : but we think it incumbent on us, to object to the representation which Mr. C. has given of the conduct of early Christians in this respect. No person who is conversant with the most ancient ecclesiastical writers, except his mind be as strongly biased as our author's, will probably learn without astonishment, that Christians are represented *never* to have served in the Roman armies during the first two centuries. The evidence which Mr. C. has cited, garbled as it is, betrays the inaccuracy of his proposition ; while facts which demonstrate its reverse, are so numerous and notorious, that his silence respecting them is difficult to be reconciled with that integrity for which we wish to give him credit.

War, we rank among the direst evils ; and would with David choose the scourge of pestilence in preference to it. When entered on, or persisted in, unnecessarily, we regard it as the most hainous of crimes. Revenge appears to us equally unlawful in communities, as in individuals; but the protection of subjects from foreign enemies, is equally the duty of civil government, as the punishment of native malefactors is ; and unhappily, in the present depraved state of mankind, both these are inevitable. To a serious Christian, the infidelity and prophaneness, the lewdness and intemperance, the rapine and cruelty, which usually pervade armies, must render his situation in the military service truly deplorable : but in all ages, some of the best of men have spent, and have sacrificed, their lives, for the defence of their country, with consciences void of offence ; and have been equally exemplary in their courage in the field of battle, as in their attention to discipline, and in the modesty, benevolence, and piety, of their general demeanor.

On a pecuniary maintenance for ministers of the gospel, Mr. C. affirms, that our Lord never received any payment for the doctrines he taught. This is ambiguous, if not equivocal. Mr. C. could not be ignorant that those who attended the Saviour's instructions, "ministered to him of their substance." The rest of his arguments prove only, that loiterers in the vineyard have no right to the support of labourers ; that ministers are intitled to maintenance from those only for whom they labour ; and that Paul, while maintaining the right of ministers to be supported by Christians, declined to avail himself of that right, where it was likely to injure the cause of the Gospel. As to tithes, we believe the *divine right* is now pretty much aban-

doned, and that the clergy claim upon the firmer ground of the law of the land. This species of property is also well known to have passed, since the reformation, in a great measure, into the hands of the laity.

After a large statement of particulars, Mr. C. casts up the sum, in a section on the character of Quakers. He first gives the light, and then the shade, which he disposes like a skilful artist, who knows how to form an agreeable picture. Their character is described, generally, as moral, and particularly, as including the following traits, benevolence, complacency of mind and manners, conscientiousness, reasoning in political matters from principle and not from consequences, independence of mind, courage in life and death, punctuality.

But should the reader turn to Mr. C.'s chapter, to see what proofs are given that the Quakers die well, he will be struck to find nothing but an argumentative effort to prove that they have a right to die well. And what is worse, the strain of reasoning on this subject indicates an alarming ignorance of the only principles which can inspire a sinner with courage, in the prospect of immediate appearance before his Creator and Judge. The language of Mr. C. is a perfect contrast to that of the apostle; "that I may be found in Christ! not having on my own righteousness, which is of the law, but that which is through the faith of Christ." Their courage in life is much better established and illustrated, in the following passage, which affords a favourable specimen of Mr. C.'s manner.

'They have the courage also to dare to do, as well as to say, what they consider to be right.

It is recorded of the early Quakers, that in the times of the hottest persecution they stood to their testimony in the places appointed for their worship. They never assembled in private rooms, or held private conventicles, employing persons to watch at the doors to keep out spies and informers, or to prevent surprise from the magistrates; but they worshipped always in public, and with their doors open: nor when armed men were sent to dissolve their meetings did they ever fly; but, on the summons to break up and depart, they sat motionless: and regardless of threats and blows, never left their devotions, but were obliged to be dragged out one by one from their places. And even when their meeting-houses were totally destroyed by the magistrates, they sometimes met the next meeting-day and worshipped publicly on the ruins, notwithstanding they knew that they were subject by so doing to fines, and scourges, and confinements, and banishments, and that, like many others of their members, who had been persecuted, they might die in prison.

This courage of the primitive members has descended, as far as circumstances will allow us to judge, to their posterity, or to those who profess the same faith. For happily, on account of the superior knowledge, which has been diffused among us since those times, and on account of the progress of the benign influence of Christianity, both of which may be supposed to have produced among the members of our legislature a spirit of

liberality and religion, neither the same trials, nor the same number of them, can be afforded for the courage of the modern Quakers, as were afforded for that of their predecessors. But as far as there are trials, the former exhibit courage proportioned to their weight. This has been already conspicuous in the bearing of their testimony, either in those cases where they run the hazard of suffering by opposing the customs of the world, or where, by refusing a compliance with legal demands, which they believe to be anti-christian, they actually suffer. Nor are these sufferings often slight, when we consider that they may be made, even in these days of toleration, to consist of confinement, as the law now stands, for years, and it may happen even for life, in prison.

This feature of courage in life, which has been attached to the character of the Society, is the genuine offspring of the trait of "The bearing of their Testimony." For by their testimony it becomes their religion to suffer, rather than comply with many of the laws and customs of the land. But every time they get through their sufferings, if they suffer conscientiously, they gain a victory; which gives them courage to look other sufferings in the face, and to bid defiance to other persecutions.

This feature is generated, again, by all those circumstances, which have been enumerated, as producing the quality of independence of mind; and it is promoted again, by the peculiar customs of the Society. For a Quaker is a singular object among his countrymen. His dress, his language, and his customs mark him. One person looks at him. Another, perhaps, derides him. He must summon resolution, or he cannot stir out of doors and be comfortable. Resolution, once summoned, begets resolution again, till at length he acquires habits superior to the looks, and frowns, and ridicule of the world.' pp. 217—220.

Against almost all the imperfections which Mr. C. mentions to be charged upon the Quakers generally, including want of literary cultivation, superstition, obstinacy, money-getting spirit, insensibility, evasiveness, slyness, disregard to truth, Mr. C. successfully defends them; that of a money-getting spirit, however, must be excepted, which he partially admits to be too true.

In a section of miscellaneous particulars, Mr. C. shews the Quakers to be a happy people, and a blessing to society. It is, however, admitted, that their numbers are on the decline in this country, and that the grandchildren of the rich generally go off into the world; for which some causes are suggested, and some remedies proposed. To us Mr. C. appears incompetent to discover the disease at the vitals of the society, or prescribe the remedy. The want of sufficient evangelical instruction (which, by the bye, is a considerable deduction from the excellence of their system of education) is incontrovertibly proved; and where this evil prevails, a society can no more thrive, as a Christian church, than the fields of nature can flourish, without the solar light. Meetings wholly silent are like the long nights of winter, which may find advocates to speculate on their utility, while at the same moment

their continuance is practically deplored. It is proposed to give the Quakers a better literary education, which, supposing other things to remain as they are, would only exchange decline for ruin. Mr. C. underrates the dangers and antichristian tendency of classical studies. We were amused with his project for a Quaker edition of the classics; for when all the war and the oaths, the vile passions, false principles, and demon gods, of the Iliad, are gone, what will be left? It may then indeed be included in a nutshell, and even the forlorn ghost of Hector will have more body, blood, and vigour. We agree with our worthy author, in his strictures on the practice of excommunicating all those who marry out of the society. Should no difference be made between the precious and the vile? Ought the same punishment to be inflicted for marrying a man of eminent piety, though of another communion, as for uniting with an open profligate or infidel? The King of Saints has imposed no other law, than "they are at liberty to marry, only in the Lord."

In estimating the moral character of the Quakers, as a criterion of the excellence of Quakerism, some difficulties arise from the circumstances of their constitution, to which we could have been pleased to find Mr. C. particularly adverting. It is difficult to say how far the exterior morality of conduct among individuals may be produced by the fear of exclusion, and how far by the tendency of the system to promote virtuous habits. Here the true value of that moral conduct is implicated. It is also difficult to say how much the society is indebted for its reputable character, to the operation of its discipline in excluding those who would disgrace it. And here the true value of the system is concerned.

A difficulty of the same kind arises in comparing this society with other religious bodies, as to the proportion of moral persons and the nature of their morality. The moral character of any society, *cæteris paribus*, must depend on the strictness of its terms of membership. A society which admits no persons without a credible pledge for moral conduct, and which retains none who forfeit it, must necessarily secure a very high character; and less, in proportion to its laxity. But for a fair comparison to be instituted between the *systems* which influence two societies, their strictness in discipline ought to be equal. Now this is not the case between the Society of Friends and other religious communities. Compared with the Church of England, and with the *congregation* among the separating communions, from which none are excluded on account of immoral conduct, it might be expected *a priori* to be, as it unquestionably is, far superior, though the mode of admission, chiefly by birth, is the same in each society. Compared with those members who form the

church, among the dissenters, where a profession of religious belief, as well as a reputable character, is essential to admission, as well as to continuance, it might be expected to prove inferior in a just estimate of comparative excellence. The superiority of the *system* in any of these cases, cannot be definitely ascertained by the superiority of moral excellence in the body, unless the terms of membership be similar.

As we deem piety essential to genuine excellence of character, it must be observed, that, supposing the conduct of every quaker (which no one pretends) to be strictly regular, there may be, and doubtless is, a strong distinction of the society into two classes, however apparently homogeneous;—those who do possess true religion, and those who do not. The terms of membership render it easy, and the want of due religious instruction renders it likely, that many persons of the latter class should remain undiscovered among them. When a deficiency of scriptural knowledge has been found in this class, they have been deemed *deistical*; and when the same deficiency has been found in the other, combined with sincere and cordial piety, they have been thought *mystical*. Hence it is, we conceive, that two characters have been on different occasions applied to the whole body, when either was only applicable, perhaps, to some individuals. It is believed that the Society is taking measures for supplying this defect. We embrace this opportunity to remark, however, that in charging the Friends with mysticism, on account of their concern to watch the operations, and preserve the tranquility, of their minds, there is danger of falling into the extreme of neglecting both. The evils to be avoided in regard to impressions and feelings, are, on one side, superseding the authority and mistaking the purport of scripture; on the other, a disregard and practical denial of divine influence.

Mr. C.'s talents as a writer are well known. The plan of his interesting work is regular and perspicuous, though somewhat too extended; and his style, though deficient in strength and compactness, has that air of amenity, yet of earnestness, which, we are persuaded, is the character of his mind. But he often appears confused between darkness and light, and influenced by contradictory principles. His philosophy is sometimes derived from Greece, and sometimes from Judea. Now he speaks of mankind as if he were aware of the fall, and then he reasons as if that awful event had never reached his ears. From just views of God, as a moral governor, he often draws inconsequent principles. A warm admirer of Christian morals, he enforces their adoption by men, who yet are supposed not to become Christians; forgetful of the Saviour's simile, "no man can put a piece of new cloth on

an old garment." With professions, and we believe principles, liberal and catholic, he has given to his work a sectarian tinge, by uniformly representing the Quakers as the engrossers of all true Christianity. While he has, to the satisfaction of the candid, repelled the charge of crafty evasion which has been urged against the Quakers, a penetrating eye cannot but perceive the studious adroitness with which he has given prominence to their excellences, and softened down their defects; producing, with apparent frankness, the trivial objections which he was eager to answer, and passing by in prudent silence, several which are more serious and stubborn. He confesses, indeed, that he is enamoured of the people, who have so nobly co-operated in the benevolent efforts for the abolition of the Slave Trade, and while we own the charms which have fixed his heart, and express our admiration for many parts of their character, we ask, who would give implicit credit to the portrait of a lover?

. . . . . ἡ γαρ ἐρωὶ
Πολλαχις, ω Πολυφαμε, τα μη καλα καλα πεφανται.

Art. V. *Bibliographical Dictionary*; containing a Chronological Account, alphabetically arranged, of the most Curious, Scarce, Useful, and Important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Æthiopic, Arabic, Persian, Armenian, &c. from the Infancy of Printing to the Beginning of the Nineteenth Century. With Biographical Anecdotes of Authors, Printers, and Publishers; a distinct Notation of the *Editiones Principes*, and *Optimæ*: &c. &c. 6 vols. 12mo. pp. 1876. *l.* 16*s*. large paper, 2*l*. 14*s*. Baynes. 1102–1804.

Art. VI. *The Bibliographical Miscellany*; or Supplement to the Bibliographical Dictionary. 2 vols. 12mo. pp. 667. price 12*s*. L. P. 18*s*. Baynes. 1806.

Vol. I. containing, 1. An Account of the English *Translations*, of all the Greek and Roman, Classick and Ecclesiastical Writers; the Authors alphabetically, and the Translations chronologically arranged, with the Time as near as it could be ascertained in which each Writer flourished, and critical Judgements on the Merit of the principal Translations, extracted from the best Authorities.—2. An extensive List of Arabic and Persian Grammars, Lexicons, and elementary Treatises, with a particular Description of the principal Works of the best Arabic and Persian prose and poetic Writers, whether printed or in Manuscript; and such English Translations of them as have already appeared before the British Public.

Vol. II. containing 1. Remarks on the Origin of Language, and Alphabetical Characters. 2. A short History of the Origin of Printing, and Inventors of the Typographic Art. 3. The Introduction and Perfection of the Art in Italy. 4. A Catalogue of Authors and their Works on Bibliography and Typography, divided into four Classes. 5. An alphabetical List of all the Towns and Cities where Printing was carried on in the fifteenth Century, with the Title, &c. of the first Book printed in

each Place. 6. An Essay on Bibliography, or Treatise on the Knowledge and Love of Books. 7. Several Bibliographical Systems, teaching the proper Method of arranging Books in a large Library. 8. A complete Table of the Olympiads, from their Commencement, B. C. 776, to A. D. 220. 9. The Roman Calendar at large. 10. The Hijrah or Mohammedan Æra, connected with the Christian; from its Commencement, A. D. 622. to A. D. 2200; by which any corresponding Year in each may be seen at one View. 11. Tables of the Khalise, Kings of Persia, &c. from the Death of Mohammed to the present Time.

THESE volumes, of whose ample, but faithful, title-pages, we have given *almost* a complete transcript, are evidently intended to form one connected work. The very nature of such a work precludes analytical description, or any other mode of review, except remarks on its general merits and on select passages.

That Bibliography is an interesting, and even a fascinating, study, needs not to be remarked. Its importance, in relation to all the objects of human knowledge, and its absolute necessity to every man of letters who would avoid endless perplexities and disappointments, are equally obvious. But, though our country has always produced scholars of the first eminence, possessing the knowledge and love of books by a legitimate title,—the actual use of them; and not a few *virtuosi*, whose insatiable avidity in collecting, *per fas atque nefas*, rare and valuable copies of works to themselves perhaps unintelligible, has originated in no motive but folly and absurd pride; the present publication is, we believe, the first attempt made in Britain, toward a comprehensive view of the chief departments in bibliographical science. Germany, France, and Italy, have produced several works of great research and labour in those studies. Yet, if we except the valuable notices from Maittaire, Psalmanazar, and Bowyer, which were confined to the early printed editions, we had no guide to *Classical* Bibliography, till the publication of Harwood's View in 1778. The design of that book was excellent, its plan was good, and its execution, at least in the first edition, such as merited praise. But its defects were numerous, its commendations often ridiculously extravagant, its censures sometimes vulgar and abusive, and frequently unjust, its egotism insufferable, and, in the last and amplest edition, its inaccuracies truly shameful. A much more respectable work, Mr. Dibdin's 'Introduction to the knowledge of rare and valuable editions of the classics*', has been given to the world while the dictionary before us was in a course of publication. Mr. D. professed to comprise, in his arrangement, only "the *most popular* Greek and Latin Classics;" and from his idea of this description he has

* Ecl. Rev. Vol. I. p. 852.

excluded Theognis, Marcus Antoninus, Maximus Tyrius, Hierocles, Arrian, Herodian, Josephus, Philo, Dionysius Periegetes, Pomponius Mela, Manilius, and Ausonius; besides other indisputable classics, in rank fully equal to some that he has admitted.

The value and even necessity of a Bibliographical work on a more comprehensive scale, must therefore have been sensibly felt, by British students of ancient literature. The volumes on our table attempt, for the first time, to supply this defect. It is impossible to peruse them without being convinced, that a very large proportion of the contents is the result, not of mere compilation from Fabricius, Panzer, Harles, De Bure, &c. but of most copious stores of original information. The great extent of the author's personal labours in the indefatigable examination of public libraries, in the collation of copies, and in the *actual* reading of innumerable volumes, is evidently and unquestionably marked in his execution of this work.

In endeavouring to convey to our readers a correct idea of the character and merits of the Bibliographical Dictionary, we shall find it convenient to distribute our observations under a few obvious divisions.

I. *Works printed in the infancy of the Typographical Art.* With this curious and costly class, the author manifests an extensive and minute acquaintance. His descriptions of the most rare and important articles of early typography are so full and particular, as to afford a gratifying repast to the enthusiastic collector. As a specimen we extract the account of Coster's Horarium, which *morceau unique* is represented to the reader by a well-engraved *fac simile*.

"HORARIUM, seu *Enchiridion Precum*, primum, ut vero simile est, Laurentii. Io. filii proto-typographi tentamen. Supposed to have been printed between 1430 and 1440, and to have been the very first attempt at printing with *moveable* types. One copy only of this rarest of all rare books is extant. It was lately in the possession of Mr. John Enschedius, a printer at Haarlem. Mr. Meerman in his *Origines Typographicæ*. vol. I. cap. iv. § 4, 5, has given a description of this singular curiosity, a correct *Fac Simile* of which embellishes this work.

"What was the first Specimen which Laurentius Coster first cut, one would think impossible to be discovered after the lapse of three Centuries: and yet John Enschedius, a printer, thinks he has found it. It is the above Horarium or Manual containing, i. The Alphabet. ii. Lord's Prayer. iii. The Ave Maria. iv. The Creed. v. A short Prayer beginning with Ave Salus Mundi; and vi another beginning with Corpus et Sanguis Domini nostri Jesu Christi custodiat animam meam &c. It is on parchment, and contains only eight pages, each about two Inches and a half Square—There are no numeros to the pages, no signatures, no direction words, no divisions at the end of words; on the contrary, a syllable divided in the middle is seen on the last page, line 3 and 4, divided thus, *Sp iritu*, and page 1, line 6, *Santi ficetur*. There are neither distinctions, nor points, which are seen in the other works of Laurentius; and the

letter *i* is not marked with an accent, but with a dot at the top. The lines are throughout uneven, and the pages not always of the same shape, as the *Fac simile* shews. The Performance seems to be left, as Mr. Meerman has observed, as a specimen of his piety, and of the first essay in this newly invented art. It was found among a parcel of MSS. pasted to a Dutch Book containing Psalms and Prayers. The controversy concerning this ancient piece, as well as that relative to the claims of Haarlem, as being the place where the typographic art had its origin, cannot be considered in this place. The figures on the outer side of the margin are not in the original, but are added here to shew the order of the pages; and the imperfections on the last page, shew the state of the original which by age and use is thus obliterated." Vol. iv. p. 129—131.

II. *Editions of the Original Scriptures, Ancient Versions, and Works of Biblical Criticism.* The article BIBLE fills one hundred and seventeen pages, and the article NEW TESTAMENT seventy nine pages. This is certainly one of the most comprehensive and best digested lists ever published. The most recent version mentioned, is the Bengalee by Mr. Carey, one of the Baptist Missionaries in Bengal. Since that time (1801) translations into several other languages have been undertaken. The last that has been printed, is the Gospel of St. Matthew separately, in the *Mahratta.* Among many other important particulars, we are much gratified with the curious and ample history of that enduring monument to the learning and the honour of the English Clergy, Bishop Walton's Polyglott,* and Castell's Heptaglott Lexicon. The demonstration that the three last leaves of the preface to the Polyglott were reprinted, is very interesting, and perfectly original. We are glad to observe also, that the author is not backward to celebrate the meritorious labours of Griesbach on the text of the New Testament.

III. *Oriental Learning.* With the profound recesses and the most recondite treasures of the Asiatic languages and literature, the author of these volumes manifests a pre-eminent acquaintance. Beside the numerous dispersed articles, Hebrew, Chaldee, Syriac, Coptic, Ethiopic, &c. we have a striking evidence of this in the sixty pages occupied by a *Catalogue Raisonnée* of Arabic and Persian manuscripts and printed books, and of philological works on those languages. Many of these MSS. in the possession of the author, are scarcely known even to oriental scholars, and some, if we mistake not, are unique. In this part, the critiques on all the principal articles are large, satisfactory, and manifestly original.

* See Ecl. Rev. I. 854. Mr. Dibdin was indebted for the particulars he inserted, to the work now under consideration, of which it seems he had the editor's unsought permission to avail himself. There are many other instances, however, in which Mr. D. appears to have found the Bibl. Dict. serviceable, without having acknowledged it.

IV. *Greek and Latin Classics.* In this department the Bibliographical Dictionary professedly comprises the whole of Harwood's *View*, and we find many additional articles. But we have to object, that some of Dr. Harwood's numerous *errors*, and many of his impertinencies, are allowed to pass without correction or censure; and that the most important editions of Greek and Roman authors are not characterized with sufficient minuteness. This omission, as also that of authorities, except in dubious points, was perhaps rendered expedient, from the great increase of bulk that must otherwise have ensued; but hence the purse of the reader has been more consulted in this instance, than his entertainment. We have frequently thought that too little notice was taken, of the learning and critical felicity displayed in the Greek and Roman authors published by Hemsterhusius, Ruhnkenius, Pierson, Valckenaer, Villoison, Ernesti, Gesner, Brunck, and others of the same order; while some of the editions *in usum Delphini*, and even certain books with vernacular translations and parsing indices, are highly commended. Perhaps the editor would reply, that these editions are commonly accurate, cheap, and useful; and that he wished to encourage the study of classical literature, and especially to guide *poor* scholars in their pursuits. If his learning and talents, however, had not been sufficiently manifested, such a species of condescension would have lowered him not a little with the fastidious critic. We acquiesce in the argument of the following extract, concerning the true *editio princeps* of Pliny.

'Caii Plinii Secundi *Historiæ Naturalis*, libri xxxvii fol. Venet. Jo. de Spira, 1469. Edit. Princ. Beautifully executed and extremely rare. Sold at the Vallierian Sale in 1784, for 1699 livres 19 sous; and at the Hotel de Bullion in 1786, for 3000 livres.

Many respectable Bibliographers have supposed there was an edition of the Natural History of *Pliny* previous to this; as *Cornelius Beughem* in his work *Incunabula Typographiæ*, 18mo. Amstel. 1688, p. 110 (falsely printed 101) mentions an edition thus: *Historiæ Naturalis*, libri xxxvii. *noctibus et horis subcisivis Conscripti*, Veronæ 1468. Every person who has looked into Beughem's work, knows it abounds with errors, perhaps beyond any book ever published. It is therefore very likely that Veronæ, MCCCCLXVIII, is a mistake for Venet. MCCCCLXVIIII. The following considerations lead me to conclude thus: 1. The edition stands solely on the authority of Beughem, who might have either misquoted the edition, as he does several, or found such a work mentioned on some sale catalogue, in which *places* and *dates* are repeatedly changed and misplaced. 2dly. Beughem does not mention the Venetian edition of 1469, a presumptive evidence that he, or those from whom he quoted, had misnamed and misdated it, as his book seems to shew. 3dly. It does not appear that printing had been established at Verona before 1470, as the first book printed in that city was the *Batracomiomachia d'Omero*, 8vo. *In Ve-*

rona, die xv *Januarii,* MCCCCLXX. 4thly. Alexander Benedict, who published an edition of Pliny in 1507, mentions *Spira's* edition as the *first:* had there been one at Verona in 1468, it is not likely that one who lived so near the time could have been ignorant of it, especially as the nature of his work necessarily led him to consider what preceding editors had done. We may therefore conclude that no such edition as that of 1468 ever existed." Vol. V. pp. 234, 235.

V. *Critical and Philological Works.* The books of this class which are enumerated in the dictionary are many; but, on the whole, this department of literary industry is not treated in a manner corresponding to its importance. If we except the philological articles which relate to the Persian and Arabic languages, and those which have been above referred to, under the head of biblical criticism, there is a disproportionate reserve on the distinguishing characters of works in this class. While many books, whose only recommendation is their scarceness, are accurately described, we must complain when we see those valuable works, a familiar acquaintance with which is almost indispensable to the attainment of sound learning, omitted, or passed off by a bare epitome of their titles. For example; of Isaac Casaubon only the posthumous epistles are mentioned, in connection with those of his son Meric, and these without any biographical or critical notice;—Hoogeveen's *Doctrina Particularum,* and the *Etymologicum* and *Analogia* of Lennep, Valckenaer, and Scheide, appear only under the most brief and scanty abridgement of their titles;—a similar defect is seen in regard to the writings of the late Professor Gesner, two of whose works are assigned to Conrad G. the naturalist of the 16th century; and the following celebrated names in classical criticism and philology are not mentioned in the alphabetical series, though many of them, it is true, necessarily occur under other articles,—*Bentley, Dawes, Muretus, Vigerus, Devarius, Ruhnkenius, J. Alberti, Reiske, Borheck, Koen, Heynè, cum aliis quamplurimis.*

VI. *Theological and Ecclesiastical Literature.* In enumerating and describing the monuments of the miserable divinity and metaphysics of the middle ages, the volumes on our table are sufficiently copious. Alexander ab Ales, the Irrefragable Doctor, and the Father of the Schoolmen; St. Thomas Aquinas, the Angelic Doctor; St. Bonaventure, the Seraphic Doctor; Walter Burley, the Plain Doctor; Ægidius of Rome, the most Solid Doctor: Peter Lombard, Master of Sentences; Peter Comestor, Master of Histories;——with a goodly company of their most acute and profound, most grave and sad, pupils and imitators, are all duly honoured in the Bibliographical Dictionary. We find no fault with this. Let each of the solemn triflers enjoy his leaden chair, and his crown of yew and poppies. But we feel much surprise and regret, that the au-

thor should have neglected so many most valuable theological writers, British and foreign, which his plan apparently included. It is unnecessary to enumerate them, but a considerable list might be formed from Owen and Baxter, down to Stapfer and the Michaelises, of useful and important books of this description, which are wholly overlooked. Some, also, of the *Remonstrant* divines are equally excluded, as Vossius, Episcopias, Tilenus, Vorstius, and Limborch (the *Theologia.*) The *best* books, we might certainly expect to find inserted, both in the *theological*, and, as we have mentioned above, in the *grammatical* class. So far, however, as the author's more particular design extended, namely, in enumerating the Apostolical Fathers, ecclesiastical writers, and schoolmen, down to Thomas Aquinas, the Bibliographical Dictionary greatly surpasses any list yet compiled, both for completeness and detail.

VII. *Modern Latin Poetry, History, Science, and General Literature.*—This department is executed with superior intelligence and accuracy, especially with respect to the works of the 16th and 17th centuries. The reader will find ground for this commendation in the articles, *Vida, Sannazarius, Politian, Picus Mirandula, Thuanus, Ray, Linnæus*; and many besides.

VIII. *Books valuable only for their scarceness, though not among the early printed.*—To books of this description, the author has been sufficiently attentive, and his accounts of them are very accurate. He also is intitled to our esteem, for his condemnation of that folly and pride, which authors or publishers have manifested, in *destroying valuable copper-plates* after very few impressions had been taken, and printing *editions of an excessively small number*. For our consolation, however, such books and plates are in general worthy of very little consideration, except for their external beauty, or for their rarity thus disgracefully secured.

IX. *Biographical Notices and Anecdotes.*—These are necessarily short, but they are numerous, evidently the fruits of extensive reading, and presenting many curious traits of literary history.

As a *specimen* we extract the account of Scapula, in which, by the bye, we could wish the various editions had been appropriately characterized.

' Joannis Scapulæ *Lexicon Græco-Latinum*, fol. Lugd. Bat. Elzev. 1652. *Edit. opt.*—This book is now become very scarce, and sells sometimes as high as 5*l.* 5*s.* The first edition was printed in 1580, and has been often republished since. Though the history of this work is a disgrace to literature, yet it should be more generally known, that the nefarious

conduct of the compiler may meet with the execration it merits, and others be prevented from following his iniquitous steps.

'*John Scapula* having finished his studies at Lausanne, in Switzerland, came to Paris, and was employed by Henry Stephens in correcting and regulating the press during the time the celebrated *Thesaurus Græcæ Linguæ* was printing. Scapula, who was a good scholar, soon perceived that a judicious *abridgement* of the *Thesaurus* would in all likelihood have an extensive sale: prompted by his baseness, avarice, and dishonesty, he extracted privately from the sheets of this great work what he judged of greatest use, and most within the reach of common students; and without communicating a tittle to his excellent employer, he composed his Lexicon of those extracts, and thus made a private gain of his master's labour. The work being excellent in its kind, (no wonder, it was the *jewels* taken out of the *Thesaurus*) and being much cheaper than that of Stephens, had a great sale, and the Thesaurus lay on the hands of its author. By this Stephens was reduced to beggary, and his family ruined. Hear him complain of this in the following verses; verses which no scholar can ever read without execrating the memory of *Scapula*, and deploring the bad fortune of *Stephens*.

'Thesauri momento alii ditantque beantque,
Et faciunt *Cræsum*, qui prior *Irus* erat.
At *Thesaurus* me hic ex *divite* fecit *egenum*,
Et facit ut juvenem ruga senilis aret.

'Abstractedly considered from the above circumstance, the Lexicon is a work of uncommon utility, and the Elzevir edition is beyond all comparison preferable to all others, on account of the excellence of the *paper*, the beauty of the *type*, and the great grammatical and typographical correctness of the work. Some copies of this edition have the following imprint in the title, *Londini*, impensis Josuæ Kirkton & Samuelis Thompson, 1652, but it is the genuine Elzevir edition: the reason of the change was this---Messrs. Kirkton and Thompson agreeing with the Leyden proprietors to take a considerable number of copies, in each of these the variation above-mentioned was inserted. At the end of the Greek and Latin Index, the reader will find the *place* where, and the *persons* by whom this invaluable edition was published; but were this lacking, the work would filiate itself on the incomparable Elzevirs." Vol. iv. pp. 258—260.

The contents of the Supplemental Volumes will be found very serviceable, especially to English readers, and to those who are beginning to engage in the pursuits of Bibliography. The Account of the English Translations of the Classics and the Fathers, is very full, and possesses unquestionable evidences of laborious diligence and care. The author informs us, that had he foreseen the difficulties of this part of his engagement, he would certainly never have promised the execution of it. "But his word being pledged to the public, he was obliged to undertake a task which promised little but labour and vexation, as his materials were scanty, and his information often uncertain and precarious. As it is properly the first work of the kind on this plan, it cannot be expected to be immaculate, though so much care has been taken to make it so." *Pref. to the Suppl.*

Notwithstanding these discouragements, the author has performed his task in a manner that does him great honour. The numerous articles are correctly designated; and the critical judgements, frequently interposed, are more definite, vigorous, and appropriate, than in many instances which occur in the preceding volumes. To the Catalogue of works in Arabic and Persian Literature, we have before adverted.

In the Dissertation on the Origin of Oral Language and Alphabetical Characters, the former is referred to Divine influence, at the creation of man, and the latter to Divine communication, at the giving of the law by Moses. The same sentiment on the origin of alphabetical writing has been adopted by many; and it was very learnedly maintained in an Essay of the late Gilbert Wakefield, published in the Manchester Transactions. Our author, however, does not notice the difficulties attending the hypothesis; nor the presumptions, both from traditionary history and from probability, in favour of a higher antiquity, not only for symbolical, but for alphabetical characters.

The short History of the Origin of Printing, and of its first Inventors, taken chiefly from the Abbé *Bonì*, vindicates the rights of *Gutenberg*, the father of the art, and thus ascribes the honours of the invention.

'To John Gutenberg, because inventor of *xylographic* printing, and because towards 1440 he first printed with letters carved in wooden tables, and afterwards with moveable types cut in wood;—to John Mentel, the acknowledged inventor of *Calcography*, (or that of moveable characters cut in metal, not founded) about the year 1457;—to Peter Schæffer, inventor of *typography*, or moveable types of metal cast in moulds, in 1459, one of the servants of John Fust, who to reward him for the discovery, gave him his daughter in marriage:—and finally to Jenson, the perfector, and teacher of these arts to the Italians in 1461.'

The time at which the art was introduced into Italy, where it arose to such high perfection, is largely discussed. In this discussion, the author enters into the controversy on the famous *Decor Puellarum*, the verity of whose date he cogently defends.—Next follows a *Catalogue of Authors and their Works, who have illustrated the History of Literature, Chronology, Bibliography, and Typography.* This is an admirable and most useful list, replete with information and criticism.

The large alphabetical *List of Cities*, with their modern names, in which printing was practised from its invention till the end of the 15th century, furnishes also the titles of the first work printed in each place, the name of the printer, and some account of his contemporaries and successors in the same profession. This is a valuable, and we think wholly original index. Without such a guide, many a student in bibliography must be at a loss to discover, that *Hafniæ* vel *Codaniæ*, *Ga-*

bani, Argentorati, Noviomagii, Ulyssipone, signified Copenhagen, Orleans, Strasburg, Nimeguen, and Lisbon. We can easily imagine that this list must have occasioned the compiler a great deal of trouble. The *Essay on Bibliography* will be useful as an elementary introduction, but is too concise and general to meet the wishes of those who have made some progress in the knowledge of books. It includes a good account of the circumstances producing *absolute* or *relative* rarity of bibliographical articles.

Our author next enters largely into the art of classifying the contents of a large library; and he proposes, at ample length, several plans for that purpose. These are principally taken from the French Bibliographers and Encyclopedists, and each may be regarded as a Tablet of Human Knowledge. Some of the subdivisions in these systems are injudicious, and others are necessarily superseded by the progress of scientific knowledge.

The Archæological and Chronological Tables, which conclude this comprehensive work, have been described in our abstract of the title; their usefulness must be sufficiently obvious. The comparative table of Mohammedan with Christian years, which is carried down two or three centuries lower than Richardson's and Greaves's, will be very convenient for collectors and students of oriental literature, whose advantage the editor seems uniformly to have considered.

These volumes are disfigured by numerous typographical errors, particularly in names and titles; and some of them quite pervert and obscure the sense. The author is not chargeable with these mistakes. He fully apologizes for them by informing us, that the work was printed chiefly at different provincial presses, and under circumstances which often did not admit of his correcting the sheets; and, in fact, the complaints which we could not otherwise withhold, are obviated by the intimation, that a table of *Errata* for the whole work will be prepared for the public. In many places the style has a quaint and unfinished appearance, evidently the result of haste and colloquial habits.

There is one feature in the character of the Bibliographical Dictionary, which claims our warmest approbation. This is the constant regard which it pays to the word of God, and the frequent occurrence of appropriate and forcible Christian sentiment.

On the whole, we must congratulate collectors and bibliographical students in general, upon the completion of so important and laborious a performance. It demanded stores of learning which are not frequently to be met with; and still less

frequently in combination with the requisite industry, perseverance, and opportunities.

We have the authority of public advertisements for ascribing this work to a gentleman, well known for his various learning and estimable character, and to whom the Christian and the literary public, on other accounts, owes no inconsiderable obligations,—the Rev. Adam Clarke. Considering the ample proofs before the world, that he is not a man of literary leisure, we deem the present work not less honourable to his diligence, than to his erudition.

Art. VII. *Lectures on the Acts of the Apostles,* delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with Maps. By John Brewster, M. A. Rector of Redmarshal, in the County of Durham, 2 Vols. pp. 840. Price 14s. Rivington. 1807.

EXPOSITION of the sacred Scripture, it is believed, was the first kind of preaching in the Christian Church; and it is in some respects the best. What is so valuable to a congregation, as an accurate and extensive knowledge of the word of God? and what can be more conducive to their pleasure and improvement in reading it? When a preacher usually makes his text serve only for a motto to the discourse, he has entered on a wrong path, which will never lead to the edification of his hearers. Ministers who investigate thoroughly the meaning of the verse which they have chosen, and judiciously deduce from it the doctrines and duties which it reveals and enforces, are men of a higher class. But still there is a great defect, unless exposition form a part of their ministrations. Their hearers know the meaning of particular passages of the Bible, and understand the principal doctrines of the Gospel; yet without perceiving that beauty and excellence of the divine word, to which exposition would have directed their attention. An Epistle, for example, conveys instruction, not merely by the doctrine in each verse separately considered, but by the connection, the scope, the situation of the writer, or of the persons whom head dresses, and by various other circumstances, to which none but the expositor can with propriety advert. And while he performs his office with ability, the people perceive the proofs of the inspiration of the Scriptures in a clearer light, and feel, under the divine blessing, the power of the truth more forcibly upon their hearts.

In Scotland, exposition of the Scriptures has always been a part of the public service, both in the Established Church, and among those who have separated from it; and it may be considered as one of the means of that superior measure of

religious knowledge, which the labouring classes of the community, in that part of the empire, unquestionably possess. In England, for a century past, this exercise has been comparatively neglected, both in the Establishment and among the Dissenters. It appears to have been the constant practice of the excellent Matthew Henry; and how well he was qualified for the office, his unequalled commentary furnishes the most satisfactory proof. Among Independents, when the Scripture was read in public, the minister generally accompanied it with exposition; but as it was regarded only as an inferior and adscititious part of the service, the sermon being the principal object, sufficient attention was not paid to give it due extent, and full effect.

In the Established Church, it has never been a common practice; but as this is an age of improvement, there may still be a hope of its becoming fashionable. All the influence which our recommendation can give, we are anxious to employ in its behalf; and we should feel the sincerest delight to find that it was admitted into general use, as an essential part of the public services of the Lord's Day; because we are assured that it would conduce, in a most eminent degree, to diffuse through the country, to a wide extent, and in the purest form, an accurate knowledge of religious truth.

One caution, however, we beg leave to suggest. Many persons consider exposition as an easy thing; but let it be remembered, that the preacher who makes it easy to himself, makes it good for nothing to the congregation. In order to perform this duty properly and profitably, there must be study, vigorous application, and extensive reading. And then, while the people are greatly edified, the preacher himself will gain more instruction than any other public exercise can furnish him. By a habit of serious attention to every phrase and every word, to the scope and the connection, the design and the circumstances, of every passage in the sacred books, he attains an accuracy of view, a distinctness of knowledge, and a depth of understanding, which those who have spent all their days in discoursing from insulated texts, must not usually expect to possess.

These remarks were suggested by Mr. Brewster's volumes, which contain an exposition of the Acts of the Apostles. This portion of sacred writ has scarcely had its share of commentators. *Limborch*, an acute and learned man among the Dutch Remonstrants, is one of the most eminent that have written upon it. The Commentary of *Du Veil* is more remarkable as the production of a converted Jew, than for its intrinsic worth; though it is not without its use. In *Cradock's* "Apostolical History," the Biblical student will find a great variety of

judicious remarks: nor should the precious labours of the great *Lightfoot* on the subject be forgotten. *Benson*, more eminent for patient industry than for genius, throws much light on the historical part of the book. Four volumes of Sermons by *Le Faucheur*, a French Protestant minister of the 17th century, may be considered as containing one of the best commentaries, as far as they go; but they do not reach beyond the 12th chapter. *Biscoe's* Discourses on the Acts are extensively known, and justly celebrated. But still it is our opinion that there was room for such a book as Mr. Brewster's; and we are happy to see him present the public with two volumes of expository sermons. There is little criticism in the work; but it is not the worse for this. The facts and events are narrated in a manner well suited to engage the attention of the congregation to whom he delivered them from the pulpit, and to whom he dedicates them as a memorial of attachment, on his removal to another charge. The reflections which he liberally intersperses, arise naturally from the subject; they might sometimes have been more explicit in point of doctrine, but they are calculated to impress the history effectually on the mind, and to render that impression beneficial. Mr. B. improves as he advances in the work. Novelty, the reader is not to expect; acuteness of remark, and profoundness of reasoning or observation, are not qualities which distinguish these volumes; but they will impart instruction to the general mass of readers, and produce what is most devoutly to be wished, a more accurate knowledge of the sacred Scriptures.

The Lectures are twenty-eight in Number; and in the Table of Contents, their chronological order is expressed by a reference to the years of the Christian æra, and of the Roman emperors.

Mr. B.'s manner of writing may be perceived by the following paragraph:

'Though "a great and effectual door, (as St. Paul writes to the Corinthians) had been opened to him at Ephesus, yet, he adds, there are many adversaries*." The very best days of the Church must expect such interruptions. The very best of men must look for opposition. No one will wonder at this, who knows the power of the grand adversary of the world, or the reasons why he is permitted to "go up and down seeking whom he may devour†." A violent tumult arose in the city, in consequence of the complaint of Demetrius, a maker of silver shrines, little models of the temple of Diana at that place, that his employment was likely to be destroyed by the great increase of Christian worshippers. The celebrity of this great goddess, and the temple erected in honour of her at Ephesus, (considered, from its architecture and magnificence, as one of the

* 1 Cor. xvi. 9. † 1 Pet. v. 8.

seven wonders of the world) are well known in history. These circumstances are artfully dwelt upon by Demetrius, to induce his fellow-citizens to espouse his cause. Interest, interest, in all ages, is that which taketh the greatest hold of the human heart; yea, *many strong men have been slain by it.* "Sirs! ye know that by this craft we have our wealth; besides, look at your celebrated goddess and her temple—both will be despised, if ye check not these Christians in time—their doctrines are spreading rapidly throughout all Asia. Who will worship or visit the great goddess Diana, if these things are suffered to go on?" How often have we seen this deception practised? How often has religion, venerable, divine religion been made a pretext for all kinds of enormities? How often has ambition, how often has hypocrisy, fought under this banner? When, O! when, will that hour arrive, that this child of Heaven shall be reverenced for *her own sake!* We must wait, in the confidence of faith, for the completion of all God's promises. We are referred by the Evangelist St. John to such a moment of supreme felicity, when he said, "I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he that sat upon the throne, said, Behold! I make all things *new**." Vol. II. pp. 156—158.

We are much pleased with the distinct and scriptural manner in which our worthy author corrects an important mistake—a mistake which, we have lately found occasion to lament, some of his brethren have ventured to sanction.

'The Apostle bears witness to the pure benevolence of the Churches of Macedonia, who, "to their power, yea, and beyond their power, were willing of themselves, praying us, *with much intreaty*, that we would receive the gift; and this they did, not as we hoped, but first *gave their ownselves* to the Lord, and to us by the will of God†." This, this is indeed true charity. Liberality, munificence, generosity, are all high sounding words, but if a man *give not himself first unto the Lord*, his gifts, his alms, and his donations, return into his bosom without a blessing.

'I mean not to disparage this heaven-born principle of charity. *God is love.* Christ is love. The very soul of religion is love. But men are apt to adopt only one branch of charity, and thus deceives themselves in the performance of an important duty. The favourite principle of the present day is benevolence. This, it is expected, will do much for us. And so undoubtedly it will, when it becomes an outward expression, that our whole body, and soul, and spirit, are devoted to God in the purest sense of religious adoration. But if our charitable contributions, whether public or private, are intended to recommend ourselves, and claim any merit whatever on their own account, if they have any worldly end in view, or lead us to imagine that we are very good, because we are very charitable, the professors of such affected philanthropy must be told, that they have yet to learn the first elements of a Christian life. The only way to judge of the disposition of our minds, is to try our conduct by the Apostle's rule—Have we *first given ourselves to the Lord?* If we have not, or if we are not dis-

* Rev. xxi. 3, 5. † 2 Cor. viii. 3, &c.

posed to make this necessary and indispensable offering of our hearts, we must be assured that all other gifts are vain. This alone is a genuine proof of our Christianity. We may perform many good works from a variety of motives *apparently* good, sometimes perhaps arising from prudence of mind, sometimes from constitution of body; but if they spring from any other motive than a religious dedication of ourselves to God, through Him who presented himself as *a reasonable, holy, and lively sacrifice* for us, they will not, they cannot be an acceptable memorial before the throne of grace.' Vol. II. pp. 176—178.

Mr. B. is a more strenuous advocate for his church, than he has been a laborious student on the subject of church government; and various assertions on this head, he would find it difficult to support against a skilful antagonist. We do not think it necessary to enumerate or discuss these questionable statements; but we must mention a sentence in the first leaf, which we were obliged to desire our reader to repeat a second and a third time. A veteran of our corps then snatched the book from his hands, hurried on his spectacles, and in accents of astonishment read thus: Christians "should reject with indignation those insinuating temptations, which the great deceiver of mankind, under the specious, but false appearances of *civil and religious liberty*, throws in their way;" and, after pausing a moment, and knitting his aged brows, he eagerly exclaimed, "Surely there is not so much of either in the world, that any one needs trouble himself to cry them down! If our commentator were transported to Constantinople, and shut up in the Seven Towers for three years, I'll engage he would come home loud in the praises of civil liberty; and if we could get him confined in the Spanish Inquisition, to spend a month in the affectionate embraces of the pincers and the screws, and under the instructive discipline of ecclesiastical torture, I have no doubt but he would exclaim, when he met us, on landing at Falmouth, "Gentlemen, highly prize the religious freedom which you enjoy in this happy island! It is one of the most precious blessings that God bestows on man."

Art. VIII. *Travels in Scotland, by an unusual Route;* with a Trip to the Orkneys and Hebrides; containing Hints for Improvements in Agriculture and Commerce; with Characters and Anecdotes. Embellished with Views of striking Objects, and a Map including the Caledonian Canal. By the Rev. James Hall, A. M. 2 Vols. 8vo. pp. 640. Price 1l. 6s. Johnson. 1807.

IT is to be presumed that most travellers design to pick up something on their road; and it appears that Mr. Hall's principal object was to pick up stories and jokes. New or old, funny or flat, decent or smutty, none that came in his way, seems to have come amiss. Yet he had evidently no small

stock of these on hand before he set out; and therefore we can only account for his tour, on the conjecture, that, by constant use at home, they had become stale; and that, being unable to pass his time without conviviality, or to support conversation without anecdotes, he was reduced to the necessity of trying what every nook of Scotland, and its neighbouring islands, could supply, for the recruit of his store. This speculation appears to have succeeded so well, that he resolved to turn it to public, as well as private account: for which, however, we do not give him much credit, because it required no sacrifice. His new commodities certainly could not keep fresh a longer time than it would take to print a book; and therefore he might *tell* them for a bottle of wine, as many times as the companies who procure him as a jester would listen, and, when they would serve this purpose no more, might *sell* them for twenty-six shillings, to as many persons as cannot find a sillier way of wasting their money and dissipating their time.

Now, in compassion to the miserable creatures for whom his book is calculated, we could pardon him for publishing all the tales that he found along the roads which he travelled; but when, in addition to these, he recites so many which he carried thither, we really think there is room to complain. Our memory does not enable us to say, how many of his anecdotes the Rev. Mr. H. has derived from the rich compilation of Mr. Joseph Miller; but we can testify that a great part of his collection has no more to do with the author or his journey, than with the moon, or the man in it. His object seems to have been, by any means, and by all means, to make up a book. Of this fact, and of the *useful* information that they can expect to obtain from his performance, the reader may judge, when we declare, that Mr. H. occupies 270 pages, in octavo, pretty closely printed, with what he saw, or heard, or recollected having seen, heard, or read, in travelling *from Edinburgh to Perth*, the direct distance of which is less than forty miles, and as well known as the road from London to Canterbury. He has, indeed, introduced Stirling, St. Andrew's, and Crief, into his itinerary; but the only purpose of this zig-zag route seems to have been, that of describing places and people formerly known by him. It is not to be supposed that he could afford always to travel so much at leisure. The greater part of his previous stock of information was so improvidently lavished at the outset, that, like Indians on a scouting party, he was nearly reduced, for daily subsistence, to the game that he could *shoot*, or *snare*, during the remainder of his tour. Accordingly, we find him coasting Scotland from Dundee to Cape Wrath, visiting the Orkneys and the Hebudes, (or, as he calls them, in the *mumpsimus* fashion, Hebrides) landing at Fort

William, and travelling to Glasgow and Edinburgh, in much less than twice the space of paper that he had filled between the latter city and Perth! Well did Æsop judge, in chusing to carry the bread-wallet on a journey! How much more rapidly a traveller may advance as his budget *empties*, was never more strikingly demonstrated than by Mr. Hall.

In whatever degree our author might be burdened till he had found means to dispose of the greater part of his old jokes, it seems to have been the only sort of travelling provision with which he, or his poney, was encumbered. We do not mean positively to assert, that he had never seen, heard, or read, any thing about the ancient history of Scotland; or that he has not occupied some pages of his book with disquisitions on the subject; but as the circumstances which he states, and the conclusions which he draws from them, vary greatly from any *good* authority, we apprehend that he must have picked them up, along with his modern anecdotes, on the road.

The following is Mr. H.'s account of the Picts:

'That side of the country was, for a long tract of years, under the dominion of the Picts or Peights, called also Vichts, Wicks, or Wiggans, who, in comparison of the Celts, or Irish Scots, inhabiting the inland, mountainous and western coasts, were a refined and polished people. The Pictish empire, if I may be allowed to use this magnificent term, in Scotland, was divided into two dominions, that of the Picts to the south of the Grampians, and that of the Picts extended from the river Dee over the lowlands of Aberdeenshire, Bamff, Murray, Inverness, Sutherlandshire, Caithness, and the Orkney and Shetland Isles. Both the northern and southern Picts sprung from Scandinavia, more particularly Norway.

'The term of Picts, Peights, (the name by which they are called among the people of Scotland, who have a world of traditions concerning them at this day), Vichts, Wicks, and Wiggans, all literally signify PIRATES, or ROBBERS. When the king or chief of any northern and maritime nation and tribe was desirous of making provision for any spirited youth among his sons, he furnished him with a number of ships and brave followers, and committed him to the ocean, and his own valour and fortune. From situation, the people of those countries were fishermen and navigators. The sea was their natural element, to which they looked for subsistence and bettering their condition, more than to the land. They made reciprocal incursions, not only into each other's borders, but in process of time, and of courage inspired by successful adventure, into Scotland, England, Belgium, and the shores of Aquitaine. Passing up the Rhine, the Garonne, and other rivers in Germany and Gaul, they planted colonies in all these regions: in Scotland, under their Wicks, or Wiggans; in Ireland and Aquitaine, under their Thagens, or Thanes; and, finally, after various predatory irruptions, even into Italy, and under the names of Cimbri, Teutones, Goths, Huns, and Vandals, they overturned and totally annihilated the Western Roman Empire.' Vol. I. pp. 32, 33.

In this passage, the author has indeed wrought great marvels. He has settled the hitherto uncertain etymology of the

Picts, he has defined the limits of the Northern and Southern Picts, he has shewn that instead of being an obscure colony, limited to what he magnificently terms the Pictish empire (in the North of Scotland), the Picts were really the progenitors of all the nations of Europe, and a great part of Asia! That we do not ascribe too much to Mr. H.'s prowess in the latter respect, we have only to remind our readers that the *Huns* were Tatars, totally different from Cimbri or Teutones, from Goths or Vandals, and even from all the Sclavonic nations: and that all modern Europe is referred to the Picts for their common ancestry, will be evident from comparing the former with the following passage.

'The Celts, it is supposed, originated, as well as the Goths and Vandals, from the antient Scythia, though at an earlier period; but in the lapse of time, and change of circumstances and situation, a very material difference took place between the Gothic and the Celtic nations. Both retained the warlike spirit. But the Goths made war with more extensive views, and on a greater scale. The Gauls mingled a turn for war with pastoral occupations; the Goths with naval. The Goths, capable of regular industry, advanced considerably in a knowledge of agriculture and the mechanical arts: the Celts, light, fickle, and impatient of labour, were greatly behind the Goths in these respects. The inability and sloth of the antient Gauls was proverbial even among the Germans. The inhabitants of Wales, Ireland, and the islands and highlands of Scotland, are all of Celtic origin.' pp. 34, 35.

If the Goths and Vandals were Picts, if the Celts originated from the same quarter, if the Welch, Irish, and Highlanders, are Celts, and if all Europe, Turkey excepted, is inhabited by Goths, Vandals, and Celts, *then* all Europeans are Picts. We believe the *reverse* of all this to be very near the truth. The appellation of Picts was given by the Romans to other inhabitants of North Britain, *beside* the Caledonians. The *Northern* Picts were apparently those colonists from Ireland, who possessed the Hebudes, and the north-western parts of Scotland, many ages before the *Dalriads* occupied Argyle. The *Southern* Picts appear to have been the Caledonians, from whom the modern Lowlanders have descended; and they originally came from Germany. Following the retreat of the Romans, they occupied the southern part of Scotland, leaving the Grampian Hills to their northern allies; with whom they became united, under one government, in the fifth century; and being joined by the Dalriads in the ninth, formed the kingdom of Scotland. According to Mr. H. the Gaelic, or Erse language, is even *now* spoken, not only throughout the Highlands and the Hebudes, but even from Crieff, in the Lowlands near Perth, to Cape Wrath, the north-western extreme of Britain; that is, over more than half of

modern Scotland. That the Dalriads, who were not finally established in Argyle till the sixth century, should have been capable of extending their language through so great a space, (and its ancient limits were evidently much wider) is a supposition which needs only to be considered, in order to be rejected. The ancient British records, published in the Archæology of Wales, demonstrate, that the Irish first settled in Scotland, before the Belgæ occupied the southern coast of Britain; that is, long before the Romans visited our island.

If the Highlanders and the Lowlanders of Scotland can be regarded as the same nation, it may reasonably be inferred, that there is but one nation on the face of the earth; for no two nations can be named, which, after having so long been intimately connected, differ more strikingly from each other. The same may be observed of the Welch and the English. The Welch, the Highlanders, and the Irish, are obviously of one original nation; the English, and the Scotch Lowlanders, of another. The former, however, were not Celts. They were Iberians, according to the testimonies of Tacitus and Strabo; and, according to the latter, the Iberians were of a distinct nation from the Celts. The Germans, Scandinavians, and Belgæ, were of the same nation with the Celts of Gaul, Italy, and Spain; the Britons, the Aquitanians, the *Cantabri Conisci* of Strabo, and the *Cynesii* of Herodotus, were Iberians, who passed from Africa into Spain, and thence, to Gaul and Britain.

The language of the Anglo-Saxons and other German tribes of the fifth century, differed little from that of the *contemporary* Goths in Mæsia, or from the *modern* German language. The *real* Celts, of whom the ancient Germans were a branch, ought, therefore, to be considered as a *Getic*, or Thracian people; not as *Scythians*, whom Herodotus distinguishes from the Thracians, and asserts to have been correlative with the *Sarmatians*. The latter are acknowledged to have been the progenitors of the Sclavonic nations of Europe; which, therefore, must be regarded as the modern representatives of the Scythians.

We should not have blamed Mr. H. had he merely fallen into *common* errors: but as he has thought it proper to turn all Europeans into Picts, it became necessary for us to intimate *who* they were. It would, however, be less remarkable, that he should be mistaken about the origin of the Picts, (in which the most opposite opinions have been held) than that he should lay to the charge of the *Danes*, the ravages committed in the North of Scotland by the *Norwegians* in the ninth century, if that error had not been sanctioned by precedent. In like manner he calls the *Norse*, the *Danish* language, although the former much more nearly resembles the Swedish; the Danish

being a medium between these and the lower German dialects.

After perusing Mr. H.'s volumes, we were a little surprised, on recurring to the title page, to find that it announced his "hints for improvements in agriculture and commerce." The torrent of his anecdotes of men, women, children, beasts, birds, fish, vegetables, &c. had carried us on so rapidly, that his "hints" on other subjects had escaped our observation. But on a diligent search, we found to our shame, that we had overlooked the following important article, which occurs at the Carron manufactory.

'And here I cannot help expressing my surprize, that, amidst the vast variety of useful and tremendous implements, that are made here, I found scarcely any iron windows. In Scotland, as the houses are generally built of stone, and require three or four sets of new windows before the walls tumble down, would it not be economical, as well as elegant, to have windows of all sorts of cast-iron? They could be painted any colour. The frames with care might last for ages, and the weight of the sashes, or moving parts, could be counter-balanced by the weights attached to them.' p. 4.

If the former part of the next extract be a little *obscure*, it is only what "hints" are liable to be. The latter part, on the contrary, is so *broad*, as to remind us of Sir Andrew Agnew, who once said to the officers of his regiment, "As I live, Gentlemen, ye're a' a pack o' rascals!—I mean it as a *hint*."

'There, no doubt, must be different ranks in society, and every attention is due to the great and the good; but how far they ought to ask such a favour, and it is prudent for thousands, in compliance with their request, day after day, and year after year, to go miles about, when a nearer and more direct line road lies through a great man's parks, I leave others to judge. It is shameful, it is unfeeling, in a great man, because he has a few deer and dogs he is fond of, to sit like an Indian nabob, or a Spanish don, and see, day after day, and year after year, thousands go miles about, that he and his pampered domestics may not be disturbed.' pp. 44, 45.

Another among these precious hints is, that Edinburgh Castle guns should "cease firing," for fear of frightening the fish!

In short, we find the improvements suggested by Mr. H. (notwithstanding their incalculable utility) too numerous to be extracted for public benefit, and are only surprised that subjects of such striking importance should have been unnoticed by us at the first glance. It is to be hoped that authors will not fail, after his example, to give us a *hint*, in the title page, of such parts of their works as they deem peculiarly worthy of attention. We should certainly no more have found out the *Caledonian Canal* in Mr. H.'s map, if he had not mentioned it in his title page, than his hints for improvements: and indeed, with this assistance, we are unable to distinguish the Canal from Loch Ness.

The *views*, which are likewise indicated by the title, could not, however, have escaped our notice, even without that information. They are twenty-five in number, and having formerly been published, were allowed by the proprietor to be used for the embellishment of Mr. H.'s work. It is to be regretted that they are not accompanied by adequate descriptions. But it is far otherwise with some engravings that illustrate the author's anecdotes of his friends, or his friends' friends; and some scenes, to which he says, he was an eye witness. As these are chiefly not of the most delicate kind, we think that they were fit neither for the pen nor the pencil.'

To give a proper specimen of this singular performance, we should extract some of the stories of which it chiefly consists: but as most of these belong to the *scandalous* chronicle, we could not wish (even were their accuracy unquestionable) to obtrude them on our readers.

Faithful, well chosen, and well told anecdotes, may present a lively picture of the manners of different communities; but when these involve the character either of persons who had hospitably entertained the traveller, or of others who *must* suspect the channel by which he received the reports, more harm than good is likely to arise from their communication to the public. We should, therefore, prefer some of his stories of animals, or even of vegetables, to those which the author has promulgated of his friends and their connections; but we doubt whether many of the former would obtain credence from our readers. Let us try! The author is speaking of Cape Wrath, the north western extremity of Great Britain.

'Rhubarb, too, I found, as well as some other plants, have here, in the month of June, been found to grow *nine inches* in twenty-four hours; a motion visible to the naked eye, and equal to that of the minute hand of a small watch, whose motion is easily perceived, without the help of a glass.' p. 510.

Elsewhere (p. 377) he tells us that this rapid growth of rhubarb, even in the North of Europe, is well known. We rather think that this story was a trick upon the traveller; and that he should be weak enough to believe any thing of this sort, we see no particular reason to doubt. But how he could compare this growth, admitting it to be 9 inches in 24 hours, with that of the *minute* hand of a watch, is really mysterious. It must be a small watch indeed of which the circumference of the dial plate is not more than 3 inches (the diameter being one inch); even in this case, the minute hand travels *seventy two* inches in 24 hours, instead of *nine!* Mr H. could not mean the *hour* hand, because even *he* would not pretend that its motion is perceptible to the naked eye.

Having visited the field of Culloden, he observes;

'The graves, or long ditches, where hundreds who fell on that day were buried, are yet visible, and are covered with short beautiful grass, much eaten and beloved by the sheep; while all around these silent mansions is heath and barrenness; and the country, to a considerable distance, bleak and dreary, which it has ever been, I suppose, since the flood.' p. 464.

Many good folks in Scotland seem, even at this day, to have so *much* religion, and our author (though a Reverend A. M.) so *little*, that we are not at all surprised at his animadversions on their fanaticism, hypocrisy, &c. &c. We most heartily regret the number, and still more the contentions, of religious sects, in almost every part of our island. But is a ludicrous exhibition of the absurdities which may be found in *some* of *all* parties, more likely to promote the cause of pure and undefiled religion, or to harden the profligate and the infidel? Some of his delineations we believe to be false, and others we have good reason to regard as violently distorted: this may therefore be the case with the rest. Is he prepared to *prove* the following charge? If not, how did he dare to advance it? Speaking of some nameless Church, between Rothes and Elgin, which it was intended to demolish, had not the measure been riotously prevented by the parishioners, he adds,

'The church, being permitted to stand, is now occupied by dissenters, who, instead of instructing the people, fill their heads with levelling notions respecting government and fanaticism. p. 455.

Every *good* subject who knows that public worship is perverted to the dissemination of levelling principles, should bring offenders to the bar of legal justice. But who can be a *worse* subject, than one who propagates such a charge, without adducing proof of its veracity? Indeed Mr. H.'s note, p. 106, does not indicate a very cordial disposition toward the government of his country.

If our Revd. author had betrayed less indelicacy, less irreligion, less ill-nature, and related fewer foolish and fewer incredible tales, we think some of the local descriptions and some of the observations on men and manners that are scattered through his work, might have entertained and instructed his readers; but its general faults greatly preponderate over any utility that we could have ascribed to distinct parts of the performance.

We ought not, however, to conclude, without referring to the only intimation in the title of this work, which has not yet been explained. Mr. H.'s Travels *in* Scotland are suggested to have been made by an *unusual* route. This epithet can only apply to his almost incredible movements between Edinburgh and Perth, and to his equally eccentric course from Fort Augustus to Fort William. From Perth to the former spot, he usually kept the beaten track, notwithstanding the advantages which his travelling companion afforded him for occasional

deviations. From Fort Augustus, instead of proceeding (as Pennant, Johnson, and many others had done) to Fort William, he turned back to Cromarty; and after following the first mentioned Traveller to Dungsby Head, went to Cape Wrath; and returning, crossed to Kirkwall; and thence to Stornaway in Lewis; whence, after touching at Barra, he came by *water* to Fort William. Of the Orkneys, and the Western Islands, Mr. H. saw almost nothing: but an account of the Shetland Islands, with which he was favoured by a minister resident in them, though brief, contains the most valuable information included in these volumes. We cannot, therefore, easily account for Mr. H.'s circuitous route in this part of his travels, otherwise than from the alarm and disgust, with which he was evidently impressed, by an occurrence at the General's hut, near Fort Augustus. (p. 468.) Hence, apparently, he avoided the interior Highlands, more carefully than other travellers have examined them. We congratulate him on having thus narrowly escaped an infection pretty common in that quarter of our island; while at the same time, we heartily lament that he should have contracted a more dangerous disorder, the *cacoethes scribendi*. This, we fear, he may find to be incurable: and scarcely can we flatter ourselves or the public with the hope, that the pains which we have taken for his benefit, may preserve him against any future relapse.

Art IX. *Lectures on the Liturgy;* delivered in the Parish Church of St. Antholin, Watling Street. By the Rev. Henry Draper, D. D. &c. royal 8vo. pp. 574. Price 10s. 6d. Williams. 1806.

WHAT devout and benevolent mind can reflect on the immense multitudes who repeat habitually the language of our established liturgy, without an ardent wish that they may understand its import, and imbibe is spirit! For, whatever difference of opinion may exist, concerning the scriptural propriety of a *form* of prayer, or the particular merits of that which prevails in England under the authority of law, none will deny that it conveys many excellent principles, expresses many holy desires, and pleads many important promises of scripture, in appropriate language. But it is evident that the expression of the inspired apostle is too often applicable to this *formula* of worship,—"thou prayest and givest thanks; well, but the mind of the hearer is not edified." That the liturgy needs some explication, the attempt of Dr. Draper and others clearly presupposes; and that it is much misapprehended by a great majority of those who use it, we must certainly conclude, if we adopt these lectures as a faithful exposition of the text. For few, comparatively, among its professed admirers, agree with Dr. D. in all the religious doctrines which he has pointed out as its foundation. Yet we are

satisfied that he has for the most part truly explained, as well as warmly enforced, the principles of the Common Prayer; and we should heartily rejoice if all who read it were animated with the same piety, and could display the same intimate acquaintance with the scriptures of truth.

Dr. Draper has no other plan than the Liturgy itself supplies; and objections might easily be raised to the manner in which he has followed that plan. Three lectures, for example, out of *twenty one*, are devoted to an exposition of the Lord's Prayer; however excellent and useful these discourses may be, their extent is very disproportionate. We are satisfied that the work would be read with much greater pleasure, if more attention had been paid to the article of method. The passages of the Common Prayer, to which the several Lectures refer, would have been more obvious; and in some instances our worthy author would have been struck with the expediency of altering his divisions. At present, it is not easy, in opening the book casually, to discover what part of the subject he is discussing; as every needful indication is omitted. There is no title to the lectures, no headline to the pages, and no table of contents to the work. We mention this defect with the more freedom, because Dr. D. will doubtless have an opportunity of supplying it, in a second edition. We would suggest the propriety of printing the quotations from the Liturgy uniformly in the Italic character. The texts of scripture prefixed to the several Lectures, are for the most part suitably selected.

The following extract furnishes a favourable specimen of the author's catholicism.

'Christian assemblies constitute the various branches of the "holy Catholic," or universal "Church," of which our Creed speaks; and in these we enjoy "the communion of saints." Stones and timber, however exquisitely they may be wrought, and put together, do not constitute the Church of CHRIST. Our pious Reformers have taught us that "the visible Church of CHRIST is a congregation of faithful men, in which the pure word of GOD is preached, and the sacraments duly ministered, according to CHRIST's ordinance in all things that are requisite to the same." When, therefore, we say—"I believe in the holy Catholic Church," this appears to be the meaning of our assertion—I am verily persuaded that there exists, dispersed among the nations, a number of faithful people who are reconciled unto GOD by the precious blood of his dear SON; and these persons, however they may be distinguished by various names and denominations among men, constitute the true universal Church of our LORD JESUS CHRIST. The propriety of this description is apparent from the subsequent language of St. Peter—"To whom coming as unto a living stone, disallowed indeed of men, but chosen of GOD, and precious; ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to GOD by CHRIST JESUS."—It will be recollected that these words are not addressed unto a society of professors, joined together in what is called church communion and fellowship; but

by "Peter, an Apostle of JESUS CHRIST, to the strangers scattered throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia." These, however dispersed, constituted that "spiritual house," of which the sacred writer here speaks. No society of Christians, however spiritual and pure its government and mode of worship may be thought, is endowed with any exclusive right to that dignified appellation—the holy Catholic Church of CHRIST. Such assemblies are branches of that Church, while they hold the truth as it is in JESUS: but there may be others, whose administrations and ceremonies are very different from those which they have thought fit to adopt, who, as they hold the same truth, do nevertheless form parts of the same universal Church. An attempt to establish this claim, to the exclusion of others, savours more of Popery than of Protestantism; and is more worthy "the synagogue of Satan," than a congregation professing to believe in that SAVIOUR, whose religion breathes nothing but universal love and good-will towards men.

'This Church is described as "holy." We may illustrate this by the language of St. Paul—"CHRIST also loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."—It is worthy our observation, that the inspired writers seldom use the word we have translated *Church*, with reference to the places in which believers were accustomed to meet; but almost invariably to the assembly of the saints itself, wherever it might be convened. Heathen authors employ the same expression, to denote those assemblies of the people which were held by order of the magistrates. Wherever, therefore, the people of GOD meet, there we behold a branch of the Catholic Church. In times of persecution, such have been found in the wilderness, among the rocks, or in the dens and caverns of the earth. In the present day, each of these, through the divine goodness, may sing—"The lines have fallen unto me in a fair place, yea I have a goodly heritage."—Of the universal Church, a part now surrounds the throne of GOD in heaven, employed in singing "the song of Moses and of the LAMB;" a part, dispersed among the nations, is now glorifying the REDEEMER upon earth. At the appointed time, these will be united; then "there shall be one fold, under one shepherd," even JESUS CHRIST the righteous. Such is the holy Catholic Church. I pray GOD that each of us may be numbered among its members! pp. 277—279.

We could have wished this spirit had so far prevailed, as to expunge a sentence or two, in which an angry stroke is levelled at separatists; these persons would, perhaps, ask why they should be accused of separating from a church, to which they were never united.

One passage in the sixth Lecture appears to depart from the wise and profitable style of reflection, which generally pervades the volumes.

'A child of GOD knows this by his own experience. He finds, even in the most solemn acts of religious adoration, that his heart is prone to wander; evil thoughts trouble him: his mind is distracted by the cares of this world; he is reflecting upon the transactions of yesterday, or contemplating the business of to-morrow, even while his unconscious lips utter

the words of prayer and praise in the LORD's temple. Hence we remark so many wandering eyes and such obvious inattention to the divine service, in our religious assemblies.' p. 186.

Obvious inattention to the divine service should not be termed one of the infirmities of the children of God; for, on the contrary, it is the most striking mark by which those may be known, whose hearts are going after their idols. It is of pernicious tendency to represent the characteristics of the hypocrite, as the failings of the sincere.

We are afraid, also, that an observation, p. 253, may be misconstrued; it laments the evil, that "the understandings of many are enlightened by the variety of religious tracts which have been dispersed, who, if the voice of conduct may be credited, still continue the servants of sin." We need not remark, that the depravity of the human heart is the evil to be lamented, and not the diffusion of religious knowledge, which, in some, serves only to manifest that depravity, while to many others it is the dayspring from on high, and a light unto their feet which guides them in the way of life. This objection is by no means applicable to the dispersion of tracts, more than to preaching, reading, and all the means of grace; nor do we imagine that it was the preacher's design to urge any such objection; we only regret that his meaning, through want of care, was expressed in a manner that is liable to misconception.

At the conclusion of the Lord's Prayer, we find this remark:

'The word *Amen*, which in our lips has only the voice of prayer, should the Lord condescend to adopt it, has all the force and energy of an absolute command. With us, it amounts to no more than this—*Let it be!*—with Him, this is the language thereof—*It shall be!*—If He speak the word it is done; if He command, it shall stand fast for ever. Oh, if it be his will, may the LORD be graciously pleased to crown our imperfect petitions with his almighty fiat!—Then shall we receive the things that we have asked, to the relief of our necessities, and to the setting forth of his glory.' p. 169.

The following paragraph illustrating one of the responses in the Litany, will shew how Dr. D. establishes the scriptural propriety of the expressions, and applies them to his hearers.

'"Remember not, LORD, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, good LORD! spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever! Spare us, good LORD!"—GOD is said to remember sin, when He takes vengeance for it, and pours out his wrath upon the transgressors. Thus we read "Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In this short sentence, we acknowledge our offences against God, deprecate his judgements, and pray that we may be spared according to the riches of his grace. This petition is

addressed unto the Lord Jesus Christ, and presented before Him, by those who are interested in his love. He alone shed his blood for sinners; and none but believers can call themselves his "people, whom He hath redeemed with his most precious blood." What, then are believers also transgressors? Do they need the sparing mercy of God? The beloved disciple shall answer this question:—"If we say then that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—The request that God would spare us, is established upon this declaration of his mercy to penitent, contrite offenders; and, blessed be his name, we know that "He retaineth not his anger for ever, because He delighteth in mercy." But we are here taught to pray "against the offences of our forefathers." The reason of this prayer is found in the subsequent extract from the Holy Scripture:—"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." If children walk in the steps of their parents' wickedness, they must expect to be partakers of their punishment. We, who are so guilty, have the most abundant cause to deprecate the divine wrath, even upon this account.' pp. 348, 349.

The style of writing and thinking which Dr. D. pursues, is in general intitled to the solid praise of being appropriate to the subject, and profitable to the reader. Sometimes, however, an eagerness to work into the language a number of scriptural figures places them in an aukward position, and produces a kind of embroidery, that is offensive to a correct taste. As, when the effects of divine grace on the soul are described, it is said, "the feet and ankle bones receive strength to run in the way of God's commands." Trifling faults of this kind might be avoided, without affecting that plain and useful manner which Dr. Draper has adopted, with far higher views than that of producing a work of classical elegance. In the same spirit, and with the same good wishes for its usefulness, that he has expressed, we cordially recommend this perspicuous, sensible, evangelical exposition, to all those who love the Liturgy, and the principles on which it was compiled.

Art. X. *An Introduction to the Study of Moral Evidence;* or, of that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, on debating for Victory, and not for Truth. By James Edward Gambier, M. A. 12mo. pp. 163. Price 3s. 6d. Rivington, Hatchard. 1806.

THE province of demonstration is a very exalted, but a contracted and secluded region. Its votary finds himself in a situation somewhat like the narrow ridge of the summit of Mont Blanc, where the atmosphere is refined to ethereal subtilty, where the stars appear with a lustre unknown to the people of the world beneath, where the man of science apprehends

no intrusion of the vulgar, and where he may enjoy his apotheosis among diagrams which he draws in the eternal snow; but where there is no living thing, nor sustenance for life, and even the vital operation of breathing is uncongenial with the place; where he seems at an infinite distance from the community of man; where the exercise of his moral functions is suspended for want of objects, and where often the whole face of the world, with all its beautiful diversities of form and colour, is intercepted from his view by a wide stratum of clouds, which compels him to be satisfied with looking into empty space. The attainment of absolute certainty in reasoning, is a high triumph of the understanding; but the elation with which the mind surveys that portion of truth which it can ascertain by demonstrative proof, is repressed by observing, that the truths of this order form but a small part of what it is important for us to know, and that they do not involve the most interesting subjects. For the scope of demonstration is too confined to reach to the great questions of morals, of religion, or of political science; nor can it assist us in our inquiries into the events of past ages; in our speculations on our own nature; in our estimate of the pleasures of which that nature is capable; or, in short, in our theory of the nature and means of happiness. Throughout this wide extent of speculation, the truth is to be ascertained by another mode of proof, denominated moral evidence, on the ground of which, our reasonings on almost all subjects, but mathematical ones, must proceed. Mankind therefore in general, and even the cultivated and intellectual part of them, have occasion to bring a thousand, perhaps ten thousand, questions to a decision, on this species of proof, for one which requires or admits a process of demonstration. We may be disposed to lament, that the nature of things makes it impossible to apply this most infallible method of decision to incomparably the greatest proportion of the subjects of our knowledge; but this regret for the exclusive nature of the most perfect of mental operations, should make us anxious to attain a finished mode of performing the next, which is of less pure intellectual dignity indeed, but of infinitely greater value, on account of the extent of its application.

In common with every rational man, Mr. Gambier expresses, in his sensible preface, his high respect for demonstrative reasoning; but says, he has had many occasions of observing how little it qualifies a person for forming right opinions on moral and practical subjects. Since the *methods* of demonstration are necessarily confined to science, it is only its *spirit*, its severe accuracy, that can be transferred to the investigation of these more general subjects. This intellectual severity,

carried into moral reasonings, would be of the greatest advantage, provided the inquirer would constantly recollect the nature of his subjects, and let this spirit operate in the way of producing a vigorous exactness in the developement and combination of such arguments as those subjects admit, instead of exciting an impatience for such as in their very nature they preclude. And accordingly, several distinguished mathematicians have been admirably successful in questions of moral evidence. On the other hand, not a few of them, disabled, as it should seem, by their scientific studies, to employ their understanding in any other than a mathematical method, have, with regard to subjects of religion and morals, either reasoned ill, or abandoned themselves to scepticism. And to one or other of these consequences, but especially the latter, Mr. Gambier thinks every man accustomed to demonstrative reasoning will be liable, if he do not make the nature of moral evidence a distinct and careful study.

Knowing no treatise professedly on the subject, he wished to delineate a brief and comprehensive scheme; and we think he has executed the design with singular success. Almost every page gives us the impression of a writer who is master of his subject; and one of the most obvious proofs of his being so is, that instead of writing "about it and about it" he dispatches each topic in a few sentences, so simple and perspicuous, that we are scarcely aware of their comprehensiveness, till we ask ourselves whether any thing need to be added. If there be a deficiency, it is in point of exemplification. Of this he is himself aware, and his apology is the want of time. He may have more necessary employments, but we think he cannot have much more valuable ones, than that of giving the utmost perfection to a work like that before us. Such a portion of exemplification as would have made the volume a third larger, would, besides the effect of amusing, while it instructed, his younger readers, have given the fancy some means of retaining in the understanding those lucid and concise explications, which glance on us, like rays from a moving mirror, and are instantly gone. It is proper to observe, however, that there is a considerable number of these well-judged exemplifications.

The work being so compressed an abstract of a most extensive subject, it is impossible to give a summary of its topics, unless we had room to insert the whole table of contents, which forms a good analysis. It is divided into five chapters: 1. On the Nature of Moral Evidence, and wherein it differs from Demonstration. 2. On the different Kinds of Moral Evidence, with Observations on the Weight of each. 3. General Directions relating to Moral Reasoning. 4. Special Directions

relating to each kind of Moral Evidence. 5. Of the Kinds of Evidence of which different subjects admit.

We might nearly as well take one page as another, for a specimen of the clear and easy manner of exhibiting the subject. We extract a passage from the chapter on the general directions relating to moral reasoning.

'Some subjects, from their nature, are more capable of being reduced to the test of experience than others. Of many, we have not sufficient opportunities of observation, to warrant a general conclusion; or those opportunities happen at too distant periods to enable us to make a fair comparison of the events; or the facts are involved in too intricate, or perhaps, dissimilar circumstances, to afford any deductions. We ourselves, also, are too inattentive to them while passing, and recollect them too imperfectly afterwards, to form a correct judgment of them. But, if there be any particular subjects, on the probability of which it may be peculiarly important to us to decide, we must apply ourselves to them with more than ordinary care. We must avail ourselves of every opportunity of observing them ourselves, or learning the observations upon them of others. We must not trust to memory, but carefully write down the facts, and all the material circumstances with which they were attended. We must do this from time to time, as we make our observations. Thus we shall be continually collecting materials, from which a comparison may be made, and a correct judgment formed. For example, if I were desirous of ascertaining whether men were more influenced by a prejudice in favour of old customs, or by a love of novelty, I would write down, under separate heads, every instance of the influence of either, with which I met, either by observation, or in conversation, or in reading; and, at the same time, set down all the circumstances attending each particular case, as far as I could collect them. Or, if I wished to ascertain, whether mankind are more disposed to resist a lawful government, than submissively to endure a tyrannical one, I would collect, under separate heads, all the pertinent instances, together with their circumstances, with which I could meet. The greater part of these must necessarily be furnished from history; and therefore, in the course of my historical studies, I should continually keep in mind, that I had such a collection in hand, that I might avail myself of every instance which occurred. Many such questions might be mentioned, on which evidence should be continually collected in the same way. To so laborious a practice, few, perhaps, would be willing to submit. But, it is obvious, that it would enable us to decide questions much more accurately than men usually do. For, a great many of the instances, which are necessary to be considered, in order to a right decision, have passed by them unobserved; many which were observed, are forgotten; and many are not in their recollection, when their determination is made: and thus their decision is founded on a few instances, which, from interest or passion, or some peculiar circumstances, had fixed themselves in their mind. Decisions, upon so partial a view of a question, must generally be erroneous. If questions occur, on which we have made no collections, or if we cannot bring ourselves to the practice of so laborious a method as that which has been just mentioned, we ought to recollect, as fairly and clearly as possible, all the instances of similar cases, which have come to our knowledge;

that our decisions may, as much as possible, be founded upon experience. For, thus our judgment, having something to direct it, will be left less at the mercy of our interests and affections, and, consequently, its decisions will be more likely to be correct.' pp. 66—68.

When considering the influence of testimony on our belief, the author is inclined to coincide with Dr. Reid's opinion, "that there are two principles implanted in our nature, which correspond with each other: first, a propensity to speak the truth; and secondly, a disposition to confide in the veracity of others." p. 25.

It may be impossible to *prove* the non-existence of these specific original principles, in the constitution of our nature; because the human mind cannot be made a subject of investigation, till after it has begun to pass under those impressions, which may produce the appearance of a distinct specific principle, by giving a specific determination to a general one. But we think the experience of children, (for in the very worst society, every child probably hears a hundred truths for one falsehood,) and the incomparably greater facility of relating from memory than from invention, are quite sufficient to account for the tendencies to credulity and veracity, without supposing distinct principles in the constitution of the mind; and if these causes are competent to the effects, it is unphilosophical to seek for others. The author, however, rests no particular weight on the opinion which he here adopts, and it occupies but a page or two.

We hope to derive essential benefit from Mr. G.'s performance, and we recommend our readers, especially of the younger class, to peruse it again and again, as an intellectual schoolbook, a kind of grammar of sound reasoning on practical subjects.

Art. XI. *An Antidote to the Miseries of Human Life, in the History of the Widow Placid and her Daughter Rachel.* 12mo. pp. 142. Price 3s. 6d. Williams and Smith. 1806.

"THE first work of the age," says a conceited young officer, who makes an early appearance in the scene before us, "is, the Miseries of Human Life." "Very true," replied his aunt, a fashionable elderly maiden lady, "I doat on the miseries, and feel at every pore the distresses of Mr. Sensitive." p. 10. Accordingly, these genteel people having condescended to travel in a stage-coach, their companions, "were compelled to hear the word *misery* dinned in their ears continually by the Captain or Miss *Finakin*. Every little accident was pronounced a *misery*, and, in short, to talk of *misery* seemed the height of the fashion." p. 47.

We do not doubt that such things are; and are therefore glad

to see the subject taken up by the sensible and amiable heroine of this tale.

"I perceive, observed Mrs. Placid, that the book is designed to burlesque the petty troubles of life, and I wish the readers may so apply it, as to derive a good moral, and be led from it to see the extreme folly of suffering their tempers to be injured by such ridiculous evils." "Ridiculous! do you call them," said Miss *Finakin*, "I'm sure they are enough to overwhelm any human being."—"Oh friend, don't talk so vainly," replied Mrs. Placid, "lest God in his providence, should see fit to chastise thee with real afflictions." pp. 13, 13.

Of these, Mrs. P. has endured no common share; and having found an antidote to them in real religion, she readily complies with a request, from the more rational division of her fellow passengers, to relate the principal events of her own life. The detail occupies a long day's journey, in a very profitable and agreeable manner. Weariness is precluded, by the general interest, and occasional pathos, of the narrative; and by temporary interruptions, which naturally occur from events on the road. Considerable *naïveté* is given to the story, by its being assigned to a female *friend*; and the probability of a harangue, so long, and so well connected, is strengthened by her talents and habits, as a public *speaker*. She had seen too much of human life, and had felt too much of genuine piety, to rank among the bigots of her party; at the same time that she betrays a natural partiality to its distinguishing characteristics. To this, alone, can be ascribed her reiterated applause of Charles II., the most unprincipled man, perhaps, that ever reigned. To the same cause, we are compelled to attribute the following statement; which, as the author is a party concerned, we extract, for the consideration of our readers.

"Would we could persuade our young friends," said Mrs. Placid, to lay a foundation of true wisdom for the support of their declining years! They would then be in possession of an *antidote* for one of the miseries of human life." "I have heard the system of education adopted by your sect much commended, madam," said I. "We pay great attention to this matter," replied Mrs. P. "and I believe most unprejudiced persons will allow, that our youth are in general well informed, upon history, morals, and I trust I may add religion." p. 41.

In *one* respect we can add our cordial commendation, to that which has pretty generally been bestowed on the educational system of the Quakers. The tendency that it has, to lay an early restraint on the passions, which are too frequently fostered by other systems, is in our esteem its highest excellence. We are not aware that it exceeds the common standard, in promoting the knowledge of history or morals, except with regard to their peculiar tenets on these subjects. *Religion* is never likely to be taught, farther than it is understood and

experienced: and in this important respect, our observation does not authorise us to exalt a *majority* of the Society of Friends, above that of any other religious sect in England. Individuals among them are, doubtless, as among others, eminently qualified, and zealously disposed, to inculcate religion on youthful minds: but as a *party*, we apprehend them to lay less stress on religious doctrines than any other sect, and therefore to be likely to take less pains in impressing them properly on their children. We remember having conversed with a sensible and well disposed youth, who was then leaving the public seminary of the Quakers in Yorkshire, and whom we found unable to give any rational account of the benefits accruing to sinners from the sufferings of Christ. Our surprise, though not our concern, was abated, on learning that he had received no *religious* instruction, but from reading the Bible as a school-book. The children of the seminary, about three hundred in number, were accustomed, on the first day of the week, to assemble twice; and to sit unemployed, an hour and half each time, at a *silent* meeting: no *public* friend residing on the spot, or usually being *moved* to visit them.

It is with some confidence, that we assign the small volume before us, to the author of one which we have had the pleasure of recommending (Vol. I. p. 862), under the title of "Interesting Conversations;" although on the present occasion, she has assumed masculine attire, certainly without affording any just ground to impeach her modesty. Here, as before, she is the advocate, not of any sect, but of genuine Christianity: and she pleads its cause, in a very amusing, as well as a very instructive manner. She has avoided the trifling errors which we noticed in her first performance; and, except one or two slight infringements on probability, has committed none that appear to us to demand censure. We wish that the celebrity of Mr. Beresford's publication (see our Vol. II. p. 632) may tend to procure for the present, the wide circulation which it deserves: and that the seasonable improvement which our fair author has made of the subject of human *miseries*, may prevent an abuse of the ingenious work here intended, to which it was obviously liable, and has, we believe, been perverted, to an injurious degree. More Miseries have already been intruded on the public, (Vol. II. p. 1045.) and since that time, they have become under various titles, an important branch of the commerce of Paternoster Row. Mr. Beresford, also, has published a second volume, by which he has contrived to reduce into *one* class, his lenient friends and carping enemies. To a repetition of the "Antidote," we feel no objection; as we are much satisfied with the portion of it that has been administered, and think, that a farther application might be both ac-

ceptable and useful. Hitherto, we have not been able to discover why Miss Rachel's name was exhibited on the title-page. If the author means to introduce her into other scenes of life, we do not doubt her capacity of performing it to advantage.

Art. XII. *A Letter on the Abolition of the Slave Trade;* addressed to the Freeholders and other Inhabitants of Yorkshire. By W. Wilberforce, Esq. 8vo. pp. 396. Price 6s. Cadell and Co. Hatchard. 1807.

THIS Letter is a succinct and clear epitome of the whole argument between the defenders of the slave trade, and the advocates for the abolition. The work possesses uncommon merit and interest. No man could command better sources of information than the truly benevolent author; in compiling this summary, he has displayed those vigorous powers, and maintained that noble, chaste, and spirited style of eloquence, on which his reputation as a writer has long been substantially founded; and his subject was the most important that a statesman and a philanthropist could select. The statements which from time to time have been communicated to the public, of the enormities and horrors of this abominable traffic, have raised a general and an indignant murmur against it. In the sentiments of the nation, it has been long since abolished; and the recent act of the British Parliament on the subject, has, with the exception of a few interested merchants, and narrow politicians, diffused among all classes of the community, the most heartfelt joy and gratitude. It was the exultation of one who had long endeavoured to exert his diseased and paralysed organs, at the moment when he finds his power equal to his will, and, by one effort, performs an act of long retarded justice, gratifies his benevolent feelings, and rescues his character from reproach. To the object of curing this national impotence, Mr. W. has devoted a large and most valuable portion of his life; to deny that the arguments and statements which he and his friends have produced, have been very useful and absolutely necessary to effect this great purpose, would be as absurd, as to imagine that they were of themselves sufficient to accomplish it; or as to mistake this interval of health and this glorious exercise of legitimate functions, for the cure of all radical indisposition in the body politic.

Mr. W. published his letter before the question came for the last time before Parliament; concerning his object in presenting it to his constituents, he shall speak for himself, for no person can speak better.

'Of all the motives by which I am prompted to address you, that which operates on me with the greatest force is, the consideration of the present state and prospects of our country, and of the duty which at so critical a

moment presses imperiously on every member of the community, to exert his utmost powers in the public cause. That the Almighty Creator of the Universe governs the world which he has made; that the sufferings of nations are to be regarded as the punishment of national crimes; and their decline and fall as the execution of his sentence, are truths which I trust are still generally believed among us. Indeed, to deny them would be directly to contradict the express and repeated declarations of the holy Scriptures. If these truths be admitted, and if it be also true, that fraud, oppression, and cruelty, are crimes of the blackest dye, and that guilt is aggravated in proportion as the criminal acts in defiance of clearer light, and of stronger motives to virtue; (and these are positions to which we cannot refuse our assent, without rejecting the authority, not only of revealed, but even of natural religion) have we not abundant cause for serious apprehension? The course of public events has, for many years, been such as human wisdom and human force have in vain endeavoured to controul or resist. The counsels of the wise have been infatuated; the valour of the brave has been turned to cowardice. Though the storm has been raging for many years, yet, instead of having ceased, it appears to be now increasing in fury; the clouds which have long been gathering around us, have at length almost overspread the whole face of the heavens with blackness. In this very moment of unexampled difficulty and danger, those great political characters, to the counsels of one or the other of whom the nation has been used to look in all public exigencies, have both been taken from us. If such be our condition, and if the slave trade be a national crime, declared by every wise and respectable man of all parties without exception, to be a compound of the grossest wickedness and cruelty, a crime to which we cling in defiance of the clearest light, not only in opposition to our own acknowledgments of its guilt, but even of our own declared resolutions to abandon it; is not this then a time in which all who are not perfectly sure that the providence of God is but a fable, should be strenuous in their endeavours to lighten the vessel of the state, of such a load of guilt and infamy?'

A few pages are occupied in details of the methods by which slaves are procured; of the nature and extent of predatory expeditions; and of other sources from whence the demands for slaves are supplied. The affecting statements which this part of the work contains, must deeply interest every bosom. The passions, the weaknesses, the superstitions, the crimes, and the misfortunes of Africa, are excited and exhausted in administering to the support of slavery; and this authorised, this darling branch of British commerce, is the shameful instrument, which inflames almost to madness the vilest propensities of the savage breast, which embroils neighbours and countrymen in perpetual warfare, which destroys the social feelings, which pollutes the fountain of justice, which engenders suspicion and treachery in the common intercourse of life, and gives to the appetite of cruelty an unbounded gratification. The deplorable consequences of this traffic to Africa, are pathetically represented. Through its wide extent, there is no

security of person or property, and civilization is rendered impracticable; by continuing it, says Mr. W. we lock up the whole of that vast Continent in its present state of wretchedness and darkness.

Our author then proceeds to shew that the slave trade must be abolished by *us*, or that Africa cannot expect any natural termination of her sufferings from the gradual progress of improvement, which has, in some other instances, put a period to a less extended traffic in countries differently situated. He then considers our aggravated guilt, as the prime agents in the traffic of blood. Here Mr. W. is at home, and it would be well for our nation to lay the subject seriously to heart. Our limits forbid quotation, but we strenuously recommend this part of the volume to the attention of all ranks in the community, and especially to those who have influence. In several subsequent pages, Mr. W. proceeds to support his assertions by evidence, which is generally, we think, incontrovertible. He next considers the contrary evidence of the slave dealers, and shews that it has been decisively refuted. Much more at length he states, and refutes, the pleas against immediate or ultimate abolition, as they have successively been urged in the House of Commons. He divides this part of the subject into two branches; the African, and the West Indian. Under the African branch of the subject, Mr. W. first considers the plea that the negroes occupy an inferior station in the scale of being, to the rational part of creation. The discussion of this point employs a considerable portion of the book. If the possession (as it is stated) of a character combining all that is base and ignorant, with all that is ferocious and brutal, be sufficient to degrade the uncivilised Africans below the rank of humanity, what shall we say of European Captains of slave ships, and the well dressed miscreants who employ them! What epithet sufficiently expressive of ignominy can be invented, for the character of mercenary promoters of ignorance, slavery, and distress, in such a country as England!—for hearts, the sluggish morass of depravity so essentially corrupt and putrescent, that even the blessed light of religious truth, and the culture of civilised society, have never been able to convert them to the welfare of man, but which remain an irreclaimable opprobrium to the moral creation, a loathed source of destruction to the utmost limit of their influence. When such persons pretend to reason away the humanity of the Africans, on the ground of stupidity and cruelty, they forfeit their own.

Another argument of the friends to slavery, Mr. W. answers and refutes with great ability; namely, that the negroes were in a worse state of slavery at home.

For this and other purposes he collects extracts from the best travellers, especially from the excellent Park, in his appendix. He then proceeds to the West Indian division of the subject; pursues the adversaries of the abolition over a wide extent of discussion, detects the fallacy of their reasoning, disputes their statements of facts, and answers all their objections with that patient industry and persevering zeal, which having undertaken the cause of Africa, would forsake it only with the functions and employments of mortality. Under this division, the curious reader will find much interesting matter. The great objection of the planters, that the stock of slaves necessary in the West Indies cannot be kept up without importation, is clearly and satisfactorily answered. Mr. W. proves that the increase of slaves without importation, has always been a subordinate object with the planters, because on the cool calculations of arithmetical humanity, they resolved that it was cheaper to buy than to breed. He points out the methods by which the condition of the slave might be ameliorated, recommends the correction of abuses, the removing of powerful checks to population, and rationally predicts, that under such a system, importation will be no longer necessary. His remarks on the probable effects of religious instruction, deserve to be transcribed.

'No efforts have been made for the religious instruction and moral improvement of the negroes, and any plans of that kind when adopted by others, have been considered as chimerical, if not dangerous. This is the more extraordinary, because an example on a large scale has been of late years furnished in the little Danish Islands, and in one settlement at least, of our smaller Islands, of the happiest effects resulting from such endeavours; so that men of great knowledge and experience in West Indian affairs, in estimating the effects of the labours of the Missionaries, who were employed in this benevolent service, by a pecuniary standard, declared, that a slave, by becoming one of their converts, was worth half as much more than his former value, on account of his superior morality, sobriety, industry, subordination, and general good conduct.' pp. 124, 125.

A very large portion of this volume is devoted to considering the degradation of the negro race by slavery; and its important consequences are stated with force and feeling. It is truly awful and astonishing, that with such facts before them, a British Parliament should have hesitated one moment, to abolish a system which has been the most fruitful parent of crime and calamity, that ever found access to the habitations of man.

Before Mr. W. proceeds to a recital of circumstances which chill the blood with horror, and "make each particular hair to stand on end," he vindicates himself, we think needlessly, from the charge of invidiousness toward the West India proprietors. For these affecting details, and for satisfaction

on every point relative to the Slave Trade, we refer the reader to this interesting and comprehensive summary. The topics which it embraces are so numerous, that our limits will not permit us to follow the author as we could wish into the several divisions of the subject: and as the volume is of easy purchase, and the question which occasioned it is (we trust) laid at rest for ever, we relinquish the task with less regret. We would distinguish, with more particular approbation, those parts of the work which condemn the blasphemous principle of expediency, and which direct the attention to the providence of that righteous Being who taketh vengeance. This reference to divine agency, cannot be urged unseasonably at this time of national danger, and of national indifference.

If any man ever deserved the appellation, Benefactor of the human race, it is due to Mr. Wilberforce. When we regard the sacred principles by which he has been animated, the expense of labour and time and anxiety which he has employed, the contumely which he has endured, the opposition which he has surmounted, the unspeakable value, and the immense magnitude, of the deliverance which under Providence he has been the principal instrument of atchieving, we feel that he has merited the heart-elating consciousness of successful benevolence, the gratitude of man, and the blessing of Heaven. A smaller reward would be too small; and there cannot be a greater.

We rejoice to learn that under the auspices of an illustrious personage of royal birth, of our excellent author, and of an assemblage of names the most noble, perhaps, that ever constituted a committee, it is in contemplation to requite the plundered continent of Africa, in kindness, in civilization, in commerce, and in moral instruction, for the cruelties and the desolation it has suffered from mercantile rapacity. With the most cordial congratulations we hail the institution of the AFRICAN INSTITUTION; the prospect brightens; prosperity dawns upon the dark and sanguinary dwellings of the negroes; and sickened as we have been with contemplating the guilt and misery to which Britain has so largely contributed, we may yet live to see the prediction of a great statesman, and the prayer of numberless unobtrusive philanthropists, accomplished:—"the natives of Africa engaged in the occupations of industry, in the pursuits of a just and legitimate commerce; we may behold the beams of science and philosophy breaking in upon that land, which at some happy period in still later times may blaze with full lustre, and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent."

If Mr. Wilberforce should have the opportunity, by a second edition of this valuable work, we would recommend the addition of an Index, or at least a table of the Sections.

Art. XIII. *Oriental Customs:* or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. Vol. II. 8vo. pp. 430. Price 9s. bds. Williams, Hatchard, 1807.

THE lovers of Sacred Literature are doubtless under many obligations to those industrious inquirers, who have drawn from the stores of ancient and modern authors, illustrations and corroborations of the contents of the inspired volume. Not unfrequently has the scepticism of the sciolist been put to silence, by the simple statement of a well authenticated fact, after it had withstood the force of the best constructed reasonings.

It is evident, however, that few pursuits require, in a greater degree, the exercise of a chaste and sober judgement. The charms of fancied analogies are too strong for a writer of uncontrouled imagination; and the facility which the employment affords of filling up the page, is too tempting to the professed book-maker. While, therefore, there are not many works which we open with greater relish, there are hardly any that we peruse with more jealousy.

The qualifications of Mr. B. for the judicious performance of the task he has undertaken, have already been favourably estimated by the public; and we are of opinion that the present volume will augment rather than diminish the reputation which he has previously acquired. It cannot be expected that in such a number of illustrations, all should possess equal excellence. While there are many that are both interesting and useful, there are some which leave the passage just where they found it, and others which, with little meaning in themselves, are appended to texts which can admit of no extraneous elucidation. We feel still less lenity toward the very considerable number of Greek and Roman customs; these cannot contribute to illustrate an oriental text, because the identity of the oriental custom alluded to, with the western one described, must be gratuitously assumed. This department of the work is wholly unnoticed in the title page; with which the very first illustration is strongly at variance, for it relates only to the *Athenian*, *Gothic*, and *Celtic* modes of computing time. There is need of much caution in comparing the divinely ordained rites and customs of the Jewish people, with the superstitions of Heathen nations; except where the latter can be clearly traced to the former, as their origin.

We quote the following, for the sake of a remark which it seems to require.

'No. 998.—Ps. lv. 17. *Evening, morning, and at noon will I pray.*] The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such as habituate themselves to this exercise. But from a singular conformity of practice in persons remote both as to age and place it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of David, and also of Daniel (see ch. vi. 10.) and as a parallel, though, as far as connected with an idolatrous system, a different case, we are informed that "it is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sun-set." MAURICE's *Indian Antiquities*, vol. v. p. 129.' p. 205.

We object to the stress Mr. B. seems to lay on "the situation and disposition of those who habituate themselves to the exercise." If we are to follow the best examples; and if we are commanded to pray and not to faint; we should be extremely watchful, lest our situation, or disposition, lead us to neglect those seasons of devotion that are obviously within our power to command.

The proportion of original anecdotes collected for the purpose of biblical elucidation, is not large; the following is one of them, but the passage referred to certainly does not mean calling of servants.

'No. 911.—2 Kings xi. 12. *And they clapped their hands.*] This practice was not only an expression of joy, as in the present instance, but was also the ordinary method in the East of calling the attendants in waiting. Thus in the history of the Caleph Vathek (p. 127.) we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See also Psalm xlvii. 1—xcviii. 8.' p. 163.

Another is,

'No. 931.—Ezra vi. 11. *And let his house be made a dung hill for this.* Thus the Romans pulled down the houses of very wicked men, for their greater disgrace: of this we have instances in Sp. Cassius and Ovidius Pollio. See also Dan. ii. 5. and iii. 29.' p. 174.

The following illustration of a scriptural anecdote is equally just and curious.

'No. 768.—Judg. iv. 19. *And she opened a bottle of milk, and gave him drink.*] Jael certainly shewed her regard to Israel by destroying Sisera, but it is as certain that she did not do it in the most honourable manner—there was treachery in it: perhaps in the estimation of those people, the greatest treachery. Among the later Arabs, giving a person drink has been thought to be the strongest assurance of their receiving him under their protection. When Guy de Lusignan, king of Jerusalem was taken prisoner, and was conducted before Saladin, he demanded drink, and they gave him fresh water, which he drank in Saladin's presence: but when one of his lords would have done the same, Saladin would not suffer it, because he did not

intend to spare his life: on the contrary, advancing to him, after some expostulations, he cut off his head. *D'Herbelot*, p. 371.—HARMER, vol. ii. p. 469.

The use of these volumes will be chiefly that of affording desirable information to students and pious persons in general, who cannot find access to large and expensive works. The most valuable anecdotes are taken from *Harmer*, *Fleury*, and the *Scripture Illustrated*. How far it was proper to borrow from works of moderate price, is not a question for us to determine.

The articles are numbered consecutively with the first volume; two valuable indexes, one of the illustrations, another of the texts, are very properly appended to this work.

Art. XIV. *An English and Welch Vocabulary*; or, an Easy Guide to the Ancient British Language. By Thomas Evans. To which is prefixed a Grammar of the Welch Language, by Thomas Richards. 12mo. pp. 190. Price 3s. Ostell.

IT has been remarked, that many persons who travel to distant countries to acquire knowledge, remain ignorant of objects at home which would have been more useful to them. The number of Englishmen who have some knowledge of Latin, Greek, or French, in proportion to those who know any thing of the Welch language, is probably at least as five hundred to one. Yet we do not hesitate to assert, that a knowledge of the latter, is of greater importance to the illustration of our national history, and even of the English tongue, at the present period, than an acquaintance with any foreign language, whether living or dead.

Till lately, indeed, inducements to the acquisition of the ancient British dialects, were not sufficiently obvious or powerful, to engage the serious attention of philologists. The numerous MSS. which comprise the most curious antiquities of our country, were, in England, hardly known to exist. These, having been published, (in the Archæology of Wales) since the commencement of the present century, are now open to all who will take the pains of studying the venerable language in which they were written. For the sake of persons who have not leisure for the undertaking, we should be very glad to see them literally translated: but the Antiquarian, or the Historian, ought to be capable of investigating the original documents, in order to form his own judgement of their contents. The linguist would derive no slight gratification from a comparison of the Welch, both with ancient and modern languages, of European, and even of Oriental countries: and persons who are ignorant of these, need not despair of acquiring the Welch; as it is radically independent of all, though several modern languages are evidently intermixed with it.

A deficiency of attention to this object, has produced various

obstacles to the acquisition. There has appeared so little reason to hope for an extensive demand of books relating to the language, or composed in it, that few copies of such works have usually been printed. Hence their first prices were unavoidably high, and they have become peculiarly scarce. It has not been easy, even to procure a Welch bible in London. The small work before us is printed in a size and form, that must, we apprehend, preclude difficulties of this kind. The coarseness of its appearance does not indeed do much credit to the press (at Merthyr) which produced it: but we hope that its circulation will afford opportunity, as there is obvious occasion, for its improvement in this respect. This is the more desirable, as the grammar and vocabulary, here very properly connected, not only supply the deficiency of a familiar introduction to the language, but are executed with remarkable accuracy and judgement.

An English student of the Welch tongue has not to overcome the difficulty of a strange character, as in the Greek, and in all the Oriental languages: yet he is liable to be perplexed by a preposterous application of letters with which he is familiar, to the expression of sounds very different from those which are assigned to them in English. This we cannot but regret, as unfortunate and injudicious. The custom of substituting *y* for our *short u*, and *u* for our *y*; *c* for our *k*, *dd* for our sound of *th* in *thy*; *f* for our *v*, and *ff* for our *single* one, is, indeed, now so much established, that the authors of the present work might have been more exposed to censure for deviating from it, than for adhering to it. Yet it is well known, that these improprieties are comparatively of modern date; and there are not wanting authors who have attempted to break the shackles that have, within a few ages past, been put on. We cannot expect, nor would we recommend, that the example of Llwyd, in introducing foreign characters, or that of Mr. Owen in substituting *z* for *dd*, should be generally followed. Neither would it be proper, in the last instance, to adopt our *th*, which has two sounds that ought to be distinguished: *dh* would be preferable. But a mutual transfer of the sounds of *y* and *u*, the substitution of *k* for *c*; and of *f* and *v*, for *ff*, and *f* (which Mr. Owen has made in his dictionary) would surely be practicable, and would certainly facilitate to an Englishman, and to most foreigners, the acquisition of this valuable and curious language.

The merits of this little volume are too numerous to be here detailed, and too striking to escape the attention of any philological reader. It may gratify the adept, while it instructs the beginner. We heartily wish those gentlemen, who have confidently asserted that the English and the Welch languages have nothing common to both, to glance over this small work. Its

defects are scarcely worthy of notice; except an unusual omission of rendering into English, words and passages, that are introduced as examples. These cannot otherwise be understood by a learner; and if not understood, will not be retained in the memory. We earnestly wish to see this deficiency supplied in another edition. The initials of the authors quoted, ought also to be explained by an index. In a single instance, (Grammar, p. 5.) we observe an error in the directions for pronunciation. E *circumflexed* is sounded in Welch as *ea* in *bear*, and in the *verb* to *tear;* but not as in *fear*. Perhaps this was misprinted for *pear*, which would be right: but this is not noticed in the errata, and even then, *tear* would be ambiguous.

ART. XV. *An Essay on the Excellence of Christian Knowledge*; with an appeal to Christians on the propriety of using every means for its promotion, by F. A. Cox, A. M. 8vo. pp. 64. Price 2s. Button and Williams, 1806.

THE religion of Christ is the only one that ever promised perfection to the nature, and to the condition of man; and as a pledge on which this promise may be trusted, it works an immediate miracle in his heart; it strikes a fountain in the rock, it creates an unfailing stream of consolation, perpetually tending, whether rapid or slow in its progress, to that ocean of happiness which it *must* ultimately reach. The excellency of this religion, (for under the term Christian knowledge, the apprehension and reception of the doctrines of Christ are intended,) Mr. C. delineates with much propriety, and establishes on these considerations; "its suitability to the condition of a fallen creature—its humiliating effect—its animating influence on the heart—its capability of communication to the weakest capacity—its importance in the hour of death—and lastly, its happy tendency to promote the civilization, order, learning, and freedom of mankind." He then "appeals to the Christian public on the propriety of using every effort for its most extensive propagation." Having slightly hinted at the important influence of virtuous example, he particularly recommends the Sunday School and Missionary Societies to general patronage.

In the course of the essay we find many sensible remarks, and much correct reasoning; though we think the strain of thought is in general too much amplified to enforce conviction. The style is usually harmonious, often spirited and brilliant. In answer to objectors, who would discourage missionary efforts, by picturing the difficulties which they must surmount, as insuperable by a few individuals, Mr. C. observes,

'In the apostolic age, a few individuals only were employed, and succeeded. The contest between light and darkness, it is true, was severe. The struggle of party prejudice, priestly denomination, civil authority, popular fury, human corruption, and infernal policy, against the "glorious gospel of the blessed God," was obstinate and malicious. Satan would not quit his strong holds without a desperate effort, and, consequently, "the prince of the powers of the air" summoned all his hosts, and exerted all his influence with wicked men, to defeat the designs of "the

Prince of Peace." But having been furnished with their weapons (not carnal, but spiritual) the apostles commenced their battle with the enemies of human happiness, and, under the banners of Jesus, marched forth conquering and to conquer. Their foes employed calumny, misrepresentation, sophistry, ridicule, oppression, imprisonment, wild beasts, gibbets, and fires: they, affectionate address, persuasive eloquence, patient endurance. Their lives were a defence of the truth. Their blood had a tongue that spoke at once to the heart, and from their ashes rose a thousand altars to the living God. "I heard a voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

'It is not merely the efforts of those single individuals that are sent, to which we look for success; otherwise we might despond; but there is reason to hope, that their word being made effectual to the conversion of the natives of heathen countries, these will themselves become preachers of righteousness. The power of God can make every persecuting Saul obedient to the faith and its zealous defender.'

In that part of the subject, which refers to the excellence of religion on the bed of death, Mr. C. introduces the description of the last moments of Newport and Voltaire.

As we think this pamphlet deserving of so much encouragement as will render a second edition probable, we suggest the propriety of correcting this passage, in which one of Mr. C.'s venial faults, an excess of metaphor, or of epithet, has produced an incongruity,—"The rolling years are bearing on their wings the golden age of the church."

Art. XVI. *A Sermon on the Doctrines of final Perseverance and Assurance of Salvation;* preached at Leicester, June 6th, 1806, at the Visitation of the Right Rev the Lord Bishop of Lincoln. By the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth, pp. 35. price 1s. 6d. Payne. 1806.

THE design of this discourse is, not to warn the reverend auditory of the possibility of being themselves "cast away," but, what doubtless is of greater moment, to prove that the Calvinistic doctrines, of assurance, and final perseverance of the saints, are inconsistent with the text, 1 Cor. ix. 27. *I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.* The most intelligent believer in the controverted doctrines would doubtless inquire, what more can be proved from the expressions of the apostle, than Beza, whom Mr. Ryder opposes, would readily admit?—that God accomplishes the purposes of his grace by producing suitable dispositions in the hearts of men? Hence Paul, conscious that his preaching to others was no evidence of his own salvation, and that no evidence can be a sufficient ground of hope, exclusive of the feelings and dispositions which God approves, declares his solicitude to become more than a mere way-mark to direct others to the celestial city, which he should never himself behold. A sufficient answer to the objection, that assurance of final salvation tends to licentiousness, would be furnished also, by a fair statement of the doctrine,

which is, That genuine Christians shall persevere in holiness to eternal life. Can Mr. R. shew how perseverance in holiness will lead to sin?

What would appear in Mr. Ryder's sermon to be gross misconception and perversion of this doctrine, if levelled at Calvinists, we are inclined to excuse, from supposing it to be directed against some who abuse the name and the tenet. But Mr. R. should have known better than to suppose that Calvinists in general maintain, that believers have a preternatural impulse, or conviction, on which they have a right to assume the 'absolute certainty' of their salvation. It is not easy to see whom the preacher opposes, when he remarks against them, that the reformers did *not* represent good works as *involuntary*; he should have named the sect which *did*. The drift of the following passage, however, is obvious enough; but it is quite unnecessary for us to comment on it.

'Let us consider also, that if they who are regenerate and in a state of grace, cannot finally fall away, it necessarily follows, that all who are baptized, all who are confirmed, must, according to our liturgy, be placed in that state of infallible perseverance, for of all such it is said in both offices, that they are regenerated by the Holy Spirit.'

We are particularly sorry, that we cannot compliment the preacher on his polemic abilities, because he has not aimed at displaying any other excellence; and our regret is the more poignant, when we reflect that he fills the pulpit of Wickliffe.

Art. XVII. *The End of the Upright, Peace.* A Sermon, occasioned by the Death of Mr. James Whatman Lobb, of Southampton, who departed this Life, Dec. 5th, 1806, aged 40 years. By David Bogue. pp. 40. price 1s. Williams. 1807.

THE death of an eminent Christian is an interesting subject for reflection; amidst the pleasure of sympathy with the departing saint, there is abundant occasion for regret and anxiety. "Help, Lord, for the righteous ceaseth," is a very natural ejaculation of the mind; and it should be the prevailing wish of the survivors, and the principal effort of funeral addresses, that when a victorious veteran is summoned to receive his crown, many a rebel may return to the allegiance of Christ, fill up the ranks which he has left, and emulate his honourable example. To this object, Mr. Bogue's sermon is piously adapted; the character he has drawn of Mr. Lobb is one, which any reasonable man would feel solicitous to imitate; and the exhortations with which his discourse concludes, are well calculated to enforce the principles which the sketch of that character exemplifies. The words selected are Ps. xxxvii. 37. *Mark the perfect man, and behold the upright: for the end of that man is peace.* The *character* is considered, the manner in which it is displayed, and the principles on which it is formed; the *end* of that character, peace or felicity in heaven, and at the hour of death; the *exemplification* of this portrait, "the upright man," in the life and character of Mr. Lobb; the *improvement* to be made, by 'marking' and 'beholding' the disciple of Christ in life and death. Several parts of this sensible discourse might be quoted with propriety; we prefer the following passages, extracted from a summary of the Christian's principles.

'That God is infinitely glorious and excellent, to be loved above all, and to be obeyed in every thing which he enjoins; and that man ought

entirely to be devoted to him, to have no will but God's, and to live in a state of subjection to him in thought, word, and deed.

'That Christ is an infinitely compassionate Saviour; and that his disciples having been redeemed by his blood, delivered by him from condemnation and wrath, and admitted into a state of reconciliation and friendship with God, and having received a title to eternal glory, they ought to deny themselves, to take up their cross and follow him, and to live no longer to themselves, but to him who died for them and rose again.

'That communion with God is the highest happiness of human life. To maintain habitual intercourse with him in the exercise of faith and love, to meditate on him in his various relations, to desire his favour, to delight in the view of his perfections and government, and to receive from him communications of light and life; these, in the eye of the Christian, constitute the most exalted felicity which an immortal creature can enjoy, and in respect to which all other things are to be regarded in a very subordinate degree.

'That all the dispensations of providence are designed by the great Governor of the universe for the spiritual benefit of man, and therefore ought to be carefully improved in order to the attainment of the exalted ends designed thereby. Not to banish sorrow, but to have sin banished from his heart, and to come out of the furnace, not with as little suffering as he can, but as much as possible purified and refined from the dross of corrupt affections, is his ardent wish.

That a disciple of Christ ought to live habitually in the lively hope of eternal blessedness: and as this exceeds in sweetness whatever the world can give of joy, that he should shun every thing which would impair or destroy it, and cultivate every disposition and affection which would cherish its growth or increase its exercise.

'And that it is incumbent on every Christian to make it his business to promote the highest happiness of his fellow creatures. As divine knowledge, the favour of Jehovah, holiness in heart and life, and the peace and comfort resulting from thence are the highest good of man, that they are to be pursued as an object in importance next to his own salvation; and eminently conducive to the glory of God, the honour of Christ, and the welfare of the universe.

'These are the principles which reign in the heart of the upright and perfect man: they are contained in the sacred scriptures, and being transplanted thence into the soul, and daily watered from above with the showers of heavenly grace, they form the character which has been described.'

Art. XVIII. *A Sermon* preached in the Parish Church of St. Mary Magdalen, Bermondsey, on Sunday, Jan. 25, 1807, for the Benefit of *The Refuge of the Destitute,* Cuper's Bridge, Lambeth. By the Rev. E. W. Whitaker, Rector of St. Mildreds and All Saints, Canterbury. 4to. pp. 14. Hatchard. Rivingtons. 1807.

MR. WHITAKER's text, we acknowledge, prejudiced us against his sermon; it is the admonition of St. James, v. 19. 20. *Brethren, if any of you do err from the truth, and one convert him: let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and cover a multitude of sins.* The preacher will pardon us, that we suspected him of an intention to set aside the atonement of Christ, to plead

for the doctrine of works of supererogation, and to bribe the charity of his audience by the promise of eternal life as its reward. If this suspicion be a fault, we intreat him to charge it upon the numerous sermons and comments on this passage, which his clerical brethren have framed to such a purpose, in the plenitude of their pagan liberality. We are happy to class Mr. Whitaker among those who have not so learned Christ; and to find him affirming that "there is encouragement sufficient holden out to us to apply all our powers to the work which the apostle enjoins, without supposing that he had in contemplation any other sins, than those of the person who might be converted." He proceeds, throughout this address, to excite the commiseration, and to claim the assistance of the benevolent, on Christian principles; and we think that individual, who could withstand such an advocate in such a cause, as truly an object of pity and of serious apprehension, as the wretched vagabond whose distress he should refuse to alleviate. As this laudable institution has not been very long established, it might have been well to subjoin, as an appendix to this discourse, a specific account of its nature and its purposes. We take the opportunity of observing, that it is designed as an asylum for the most vile and the most wretched of both sexes; to relieve them from urgent want, and from the necessity of persisting in criminal habits; and to afford the means of moral improvement: no qualification is required but that of misery. Every person who is acquainted with this metropolis must be aware, that there are multitudes but too well qualified; without character, without friend, diseased, destitute, and starving. We wish this serious and respectable sermon may obtain more general attention to an Institution, which offers help to those whom even all other charities exclude, and supplies an important chasm in the plans of British beneficence.

ART. XIX. *A new and appropriate System of Education for the Labouring People*; elucidated and explained, according to the Plan which has been established for the religious and moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard Street, in the City of Westminster; containing an Exposition of the Nature and Importance of the Design, as it respects the general Interest of the Community: with Details, &c. &c. By. P Colquhoun, LLD. 8vo. pp. 93. Price 2s. 6d. Hatchard, 1806.

HAVING been instructed by the labours of Mr. C., as a magistrate, we are happy to meet him in the character of a philanthropist. In both these departments we have reason to give him the praise of uprightness of intention, and ability in the execution of his designs. At present, however, he only claims the merit of carrying into effect those plans, of which the honour of invention is due to others. To Dr. Bell, the author of that method of instruction which Mr. C. has adopted in his institution, he has given just commendation; but we were struck with the little notice which he has taken of the praiseworthy and successful efforts of Joseph Lancaster, in the same line of active benevolence, although he has, we presume, carried them to a greater length than any individual had previously done.

That, through ignorance, the morals of the lower order of society, in the metropolis, are awfully depraved, is a truth which forces itself upon the notice of every reflecting person; and in the opinion of Mr. C. than

whom no one can have better means of information, their progress in this respect is still rapidly retrograde.

To counteract, as far as possible, this state of things, in the city of Westminster, where the numerous children of the soldiery add to the mass of infantine population, the author has instituted a free school in which he has availed himself of those improvements in teaching, which we have just referred to, and of which the detail is given in the pamphlet before us. The plan consists in dividing the scholars into several classes, and committing the instruction of these classes to *tutors*, selected from the scholars themselves, over whom another order of superintendants is placed, called *monitors*, who secure the diligence of both tutors and scholars. Thus the executive departments are filled by the best qualified from among the instructed, while the duty of the master or mistress is reduced to such an attention to the general movements of the machine, as will keep its parts in regular motion and order. Other improvements are introduced in the process of teaching, such as impressing the knowledge of the letters on the mind of the pupil, by his forming them on coarse slates, and thus combining his attainment of writing, with that of reading; and advancing also his proficiency in both. To these elementary parts of learning, is added a very becoming attention to instruct the scholars in the principles of religion and morality; on which subject, it only remains for us to hope, that due care is taken to point out the true nature and place of the duties inculcated upon them, in the divine economy of human salvation. Without caution, in this particular, they will be apt to be misled, when informed that an attention to the advice given them will "not only add to their comfort in this world, but *insure* their happiness" in that which is to come. This, it will be recollected, is not the doctrine of the church of England. We cannot, however, approve of that part of the plan, even as a temporary measure, which keeps the children from public worship on the Sabbath, for the benefit of private instruction.

Fully convinced, with the worthy magistrate, that "the prosperity of every state depends on the good habits, and the religious and moral instruction of the labouring people," we regard, with the greatest delight, both as Christians and as Patriots, the increase of such benevolent institutions; and it gratifies us exceedingly to see such a list of eminent names, given in the appendix, as its conductors.

We earnestly hope that these improvements in the art of instruction may be extensively adopted in our charity-schools; by which means, the benefits of those institutions may be vastly enlarged. By this system, Mr. C. asserts that 120,000 children may be educated at no greater expense, than the 6000 annually assembled at St. Paul's.

An advertisement, however, from Joseph Lancaster, states that, by his system, 1000 children may be taught, governed by one master only, for 5*s.* per ann. each child, and which expense is presumed to be capable of still further reduction.

Art. XX. *Essay on the Origin of what is called Methodism*, and its Moral and Political Advantages. Addressed to Men of Reason and Religion; in reply to a Sermon preached and published by a Clergyman of Liverpool. By J. Fernell, 12mo. pp. 36. Price 6d. Baynes.

MR. Fernell uses the term Methodism in the same general sense which obtains among profane scoffers at divine grace, both in and out of

the pulpit; but as his eyes do not seem too weak to behold its value, nor his heart too hard to feel its influence, we find him the advocate, instead of the enemy, of vital godliness.

He has given a summary of his essay, in the "*Argument.*"

'The necessity of divine influences to produce supernatural effects, or moral rectitude.

'The loss of this influence the cause of the decay of churches and states.

'The revival of it the origin of Protestantism, Puritanism, Quakerism, and Methodism.

'Vital religion always persecuted, and why.

'The zeal of the sects a great means of preventing the total decline of religion in established churches.

'Morality the main pillar of the State; and Methodism the best means of producing it where it was not, and promoting it where it is.

'National churches most endangered by men taking holy orders for the sake of its emoluments, having neither the spirit of their office nor a corresponding conduct.'

These positions are forcibly though not methodically supported; his views of religious parties are cordial and catholic; he evidently ascribes so much importance to the actual renovation of heart and life, which is common to all pious men, that he is in a great measure regardless of their few and inconsiderable differences in opinion. Hence he is not ashamed to extol a Whitfield in company with a Wesley; and in reference to the success of both these eminent saints and their successors, he exclaims,

'Ye thousands of colliers, miners, labourers, mechanics, and manufacturers, &c. how have your hearts rejoiced at the sound of the feet of a Methodist preacher, bringing the tidings of salvation to your heathenish neighbourhood! how beautiful on the mountains were those who told you, in your own tongue, *Christ came into the world to save sinners.* You felt his power to save—you shook off the galling fetters of sin and all kind of immorality—no longer slaves to drunkenness and debauchery, idleness and profanation. You became what nothing but the power of God could make you—the astonishment of your ungodly neighbours—sober, clean, and industrious; meek, affectionate, and godly; good husbands, sons, brothers, servants, and what not; and the most loyal and useful subjects in the British dominions, who were before not much better than incarnate fiends, or the pests of society—you, even *you*, became Christians!'

The sermon by the Rev. Mr. Gildart, which he reviews, appears from the extracts given to have been a very remarkable one: so remarkable indeed, that we excuse Mr. G. from all blame in preaching or printing it, and charge the infamy of the slander which it contains, to the father of lies, the impure spirit, by whom he was unquestionably possessed. One of his maniacal extravagancies is that of supposing that the piety and good morals of the Methodists tend, not only to promote insanity, but to subvert the ecclesiastical and political establishment. Mr. F. with great reason retorts the stupid charge.

'Oh ye, who have already so grievously and openly revolted from the pure principles of the established church—ye preachers of Epictetus instead of Jesus Christ—ye who, by your lukewarm or ungodly lives, have brought religion into so much contempt, and, like the clergy of France, have made more infidels than you have made Christians—'tis your conduct that has endangered the subversion of the monarchy, by hosts of sceptics and unbelievers, the very tools of anarchy; and I am

verily persuaded, that this country is much indebted to Methodism that we have not been in the situation of our French neighbours. Alas for them! the sects were not tolerated there; the established church had its own will and its own way, and at last produced a *nation of infidels!*'

This Essay is printed in a very cheap style from the most commendable reasons; the ability which it discovers inclines us to augur favourably of the Essays which Mr. Fernell announced some time ago in our Literary Intelligence, but in which notice his name was inadvertently omitted.

ART. XXI. *Two Tracts;* 1st. Thoughts concerning the Uses of Clay Marl, as Manure; 2nd. Thoughts or Queries concerning the Uses of Agricultural Salts—in the Manufacture of Manure; and also, concerning the proper Modes of *decompounding* (decomposing) Pit-Coal, Wood, Peat, Sods, and Weeds, &c. By the Hon. and Rev. James Cochrane. Mawman. 8vo. pp. 65. Price 2s.

IT appears, that the first of these tracts owed its rise to a denial by Mr. Luke, the author of the View of the Agriculture of the North riding of Yorkshire, of marl being either found or used in that riding: Mr. C. proves, that there is very good marl, in many parts of that riding, and likewise in the counties of Durham and Northumberland: the marl of some places in these counties even proves to be richer in calcareous matter than that of Lancashire. Marl is stated to be found in great abundance on each side of the river Coquet, between Warkworth and Rothbury, Northumberland. Cubic rods of 64 *yards* are mentioned p. 15; this we do not understand; a cubic rod is fixed by English Statute at 166 $\frac{1}{2}$ cubic yards. We agree with the remark, that marl may remain two or three years upon the land without discovering any improvement, if it is not intimately mixed with the soil. The course of crops recommended by Mr. Holt is very good; but he must be a poor farmer, who does not know how to vary his crops to the soil and circumstances; one fixed course may do for the closet, but will not do for the field. The practice of saturating marl with the drainings of a farm-yard, is, we trust, what would be followed by every good farmer within the reach of marl.

In the quotation at p. 9. from Dr. Home, respecting the distinguishing characteristic of clay marl, there is a mistake, either by our author or the Dr. in omitting to mention that marl and all argillaceous substances require to be *dried* to a certain point, before they will fall down into a powder on being wetted or put into water: this remark applies to fuller's-earth and several other substances, which are not sensibly affected by immersion for any length of time in water, if they are not previously dried, although this essential circumstance has been so generally omitted in describing their properties.

The chief object of the second essay before us, is to recommend the manufacture of *Agricultural Salts*, as the author denominates them, consisting of sea-water, salt-brine, or a solution of rock-salt, boiled up with fresh peat from a bog; by which process Mr. C. imagines, that the peat will be partly decomposed; and that when double-distilled volatile alkali of coal, wood or peat, or inspissated or condensed urine of men, horses, or cattle, are added thereto, together with common mould or clay-marl, a compost of extraordinary fertilizing qualities will be formed. At p. 45, the author remarks, that when pit-coal, wood, peat, or sod, is decomposed, in the

kind of kilns used by Lord Dundonald for extracting coal-tar, the carbonaceous principle, under the denomination of thick and essential oil, is made soluble as to vegetation, by the volatile alkaline solution formed in the refrigeratory and condenser, when mixed with mould or clay; and thus Mr. C. supposes, that he can accomplish the grand desideratum of chemistry as applied to agriculture, in rendering carbon soluble in water for the purposes of vegetation. On the propriety of mixing alkaline plants, salt, or its solution, with clay-marl, we are much inclined to doubt; and we are not altogether satisfied of the good to be expected, from mixing coal-tar or oils with dried clay-marl: these, in small quantities as a top-dressing, may perhaps prevent the ravages of insects on young turnips and other crops.

A further object of the tracts under our review is, to recommend the puncturing of wood-work, that is to be exposed to the weather, by means of a tool with a number of steel points in it (of which a drawing is given) and afterwards heating the wood to expel part of the air, from the punctures, before applying a coat of mineral or coal-tar: our author recommends this preservative for the timbers and planks of ships and barges, as also for wood-work in general, or, that the same should be boiled in coal-tar before it is used: in recommending the latter process for the posts and rails used in inclosures, we are apprehensive that he has never duly considered or calculated the great expence of *boiling* in this, and the processes which he recommends for the manufacture of agricultural salts, even in the most favourable situations: our author's remarks on the rotting of the sods or paring of coarse lands, instead of burning the same, are entitled to the attention of practical agriculturists; to these may be added his Directions for Marling upon Ley, rather than upon ploughed Ground. We wish also to express our hearty approbation of the proposal for feeding horses as much as possible upon cut-clover, in open sheds, during the summer, for the purpose of making manure, instead of suffering their dung to be dropped in the fields, where the grass is destroyed or rendered patchy, a great part of the manure is dissipated by evaporation, and the remainder engenders swarms of noxious flies and insects.

Art. XXII. *Hints on the Education of Children*. By John Fawcett, A. M. 12mo. pp. 46. Price 4d. Button and Son, Crosby and Co.

THIS is a serious exhortation to parents to be indefatigable in the performance of what is their highest duty, next to the care of their own eternal welfare. And the author expresses his just astonishment that many who profess a concern for the latter, should so miserably and criminally neglect the former. We think that no small degree of blame attaches to the great majority of Christian ministers, for omitting, as we fear, a very frequent inculcation of this duty in the *detail*. Slight occasional references to it in general terms are of little use, since they neither impress its importance, nor explain its method, nor even give any precise notion of the ends to be attained. An illustration of particulars is absolutely necessary, especially for the humbler classes, for whose use this tract was particularly intended, and is judiciously adapted. The sacred precept to train up a child in the way in which he should go, is enforced with relation to the following series of articles: the knowledge and service of God—justice and honesty toward fellow-creatures—kindness and compassion—speaking truth—

abhorrence of profane language--obedience to just authority—habits of industry—self-government—good manners—the influence of example.

A benevolent earnestness pervades the whole, the duty is delineated in a very plain and practicable form, and the tract indicates much experience and observation. We hope no parent can read it without being prompted to a more zealous application to his important task. The short additional piece addressed to "returning prodigals," in a letter actually sent to several reclaimed young persons of a particular neighbourhood, is in a very interesting strain of pious congratulation and persuasion.

ART. XXIII. *Authentic Narrative of the Death of Lord Nelson*: with the circumstances preceding, attending, and subsequent to that event; the professional report of his Lordship's wound; and several interesting Anecdotes. By William Beatty, M. D. Surgeon to the Victory, &c. 8vo. pp. 100. with two Plates. Price 4s. Cadell and Co. 1807.

WE are obliged to Dr. Beatty for this authentic account of perhaps the most interesting event of the present century, though it does not contain many particulars that had not been previously communicated to the public. One circumstance, however, in the narrative, is not generally known; it is an expression of this illustrious chief, which must be important to all who consider the hour which snatched him from the service and the gratitude of his country, as that in which he entered on a new and interminable state of existence, and appeared before a scrutiny which is liable to no prejudice or error. Almost the last words he used were, to Dr. Scott the chaplain, "Doctor, I have *not* been a *great* sinner;" this we suppose to have been uttered as an interrogation, but no answer is recorded. It agrees with very many of the expressions recorded of Lord Nelson, in rendering it probable, that with great ignorance of the nature of Christianity, there was combined in him a strong disposition to serious piety. His last expression, which he repeated frequently, till utterance failed him, was "*Thank God*, I have done my duty." Dr. B. states that the body was in a very sound state when landed at Greenwich, and refutes an idea that Lord Nelson's constitution was previously impaired, by describing the healthy condition of the viscera.

The direction of the fatal bullet is accurately described; and an interesting representation is given of its present state, with the lace and pad of the epaulette firmly attached to it; it did *not* strike any of his Lordship's ornamental insignia, and his Lordship had *not* been requested to lay aside or conceal those dangerous distinctions. His general instructions previous to the battle, and extracts from his private journal, commencing with his departure from Portsmouth, are subjoined.

The book is handsomely printed, and ornamented with a fine likeness, engraved by Scriven, from a painting by Devis.

ART. XXIV. *The Poet's Day*, or Imagination's Ramble; a Poem, in four Books, with an Eulogy on Britain, its Religion, Laws, and Liberties. By E. Warren, 8vo. pp. 160. price 4s. Hatchard, 1804.

THE Poet's Day is a poem in blank verse, divided into four parts, which are distinguished by the titles Morning, or a Contemplative Survey

of Nature; Noon, or Reflections on Real Life; Evening, or Meditation in Retirement; Midnight, or the Day of Judgment. Under each of these a variety of topics are introduced, and the descriptive sketches are sometimes enlivened by narrative, and sometimes improved to moral and religious reflections. The author is evidently a woman of sense, feeling, and piety; and cannot meet with rigorous critics among those who prefer the qualities of the heart to the powers of the fancy. There are many passages however in the volume, which would be worthy of considerable praise in respect even of their poetical merit, if they had received all the finishing of which they are susceptible. One extract will shew how Mrs. W. regards the casual incidents that occur in the course of the day, 'and will' perhaps, be a sufficient specimen of her abilities.

> 'But hark! that sound was Death! the levell'd tube
> Has brought yon straggler from the covey down;
> Prone to the earth the hapless wand'rer falls;
> It flutters, gasps, expires: and is this sport?
> Sure 'tis a proof of man's degen'rate state,
> If such were needful to attest his fall,
> That e'en his very pastimes constitute
> Him executioner of that dread doom,
> Which, by his first transgression, was entail'd
> On all existence in whatever form,
> That springs from dust to breathe the vital air.'

Art. XXV. *Elements of Useful Knowledge*, in Geography, History, and other Sciences; drawn up for the use of Schools, in questions and answers, by J. Allbut, Master of Bromsgrove Lickey School. Eighth edit. in 10 parts, Coloured paper, 12mo. pp. 120. Price 3s. 4d. Button, 1806.

"THE author of this little work, drew it up originally for the use of his own pupils; and was only induced by the solicitations of friends to permit a number of copies to be printed off. He is convinced by experience, that children might be taught much earlier than they usually are, the elementary principles of many sciences, if they were sufficiently simplified." The sale of seven large editions of this performance, is a strong testimony of its utility in practice; we must acknowledge, however, that we should not have predicted so much success. The other sciences noticed are astronomy, natural philosophy, chronology, grammar, and arithmetic. The work consists of definitions and explanations, which are tolerably correct, but very scanty. The extent of the plan, and we think too the price of the book, demanded a greater amount of information.

Art. XXVI. *Thoughtson the Marriages of the Labouring Poor*; containing instructions for their conduct before and after entering into that important state; with four authentic and moral stories, illustrating the subject, by Thomas Kelly, 12mo. pp. 90. Price 1s. 6d. Kearsley, 1807.

EVERY effort to ameliorate the condition of the middling and lower classes of society, deserves due encouragement; nor should the ob-

security of any projector for this benevolent purpose prevent a fair examination of his designs and endeavours. The author of this essay appears to be a sound patriot, and he is "poor and friendless, declining in years, and having a family to maintain by his daily labour." Mr. K. first directs his thoughts to the character of the husband. He very properly observes, "that the miseries endured by the labouring married men of the united kingdom, arise principally from their own thoughtlessness and imprudence." He then states what he conceives to be the *causes* of these miseries, under six heads, viz.—The want of due preparation for the important state of matrimony—the neglect of choosing a proper partner for life—want of economy after marriage—neglect of their children's education—the custom of suffering their families to be idle—the pernicious habit of drinking.

In the second article, on the character of the wife, the author states the causes of the failure of "young women's expectations of matrimonial happiness." These are—the neglect of serious consideration and due preparation for matrimony—want of caution in choosing a husband—inattention to the arduous duties of the wife and mother.

In the discussion of these topics, the author offers many salutary hints of caution and direction to the inexperienced of both sexes. He suggests also some good remarks on the education of youth, and strongly recommends parents to pay attention to the particular genius and taste of their children. He reprobates, with merited severity, the custom among tradesmen of employing men in the duties of the shop, and the employment of young women as porters. This practice arises from disgraceful feelings, and leads to the most deplorable consequences. The general interference of the *ladies*, might effect a complete reformation; but we cannot expect the removal of the grievance from the same principles which introduced it.

The moral stories have too much of the air of fiction in them to pass for authentic narratives, and can answer little good purpose. Mr. K's morality is obviously defective, though his intentions are laudable, and the terms morality, religion, and going to church, often occur. We cannot tolerate his frequent irreverent exclamations; nor approve of Sunday visiting. Equally abhorrent from scriptural truth are the ideas, that a drunkard, and a libertine have "a *native goodness of heart;*" and that a dying highwayman should be made, in a tone of exultation, to pray, that his present sufferings may atone for his past crimes! Many persons, we fear, deceive themselves with these preposterous and presumptuous notions.

Art. XXVII. *Hints for Religious Conversation*, with the afflicted in mind, body or estate; and with such others as stand in need of spiritual assistance. By the Rev. Mr. Richards, formerly of Trin. Coll. Oxon. The sixth edition, with an Appendix, &c. pp. 48. Price 1s. Williams and Co. 1807.

THIS pamphlet comprises several other tracts in the appendix, beside the excellent hints of Mr. Richards. These are, Directions for *promoting* religion in ourselves and others, by the same author—Bishop Wilson's materials for *talking* familiarly with children and ignorant persons—Sir J. Stonhouse's various means of doing good spiritually and bodily—Bishop

of Durham's means of facilitating the religious instruction of the poor. To these are added several suitable forms of prayer for visitation of the sick, some of them from the church service, and others from Sir. J. Stonhouse. The whole collection is evidently designed, and will prove very useful, as a companion and guide for the benevolent Christian. Recommendations of other tracts and larger works, suited to the circumstances of different persons, are properly supplied in various parts of the publication.

Art. XXVIII. *The Youth's Museum*; or Dialogues and Essays, for the amusement and instruction of the rising Generation. By Adam Taylor, 24mo. pp. 68. Price 6d. Longman and Co. 1806.

THE author of this little book first composed most of these papers for a periodical work; and at the request of several parents and tutors, he has collected them together, and added a few original pieces. There are eleven separate numbers, and among them will be found a true story, an enigma, a fable, and dialogues. We deem every thing of importance which affects the mind of an immortal being, at the most impressible period of its existence; and therefore notice this work, as harmless, and adapted to amuse and perhaps instruct the youthful reader. The wood cut should have been better executed, as the subject is interesting.

Art. XXIX. *Plan til Forbedring ved den offentlige Guds dyrkelse, &c.* A Plan of Improvement in the public Worship. An Essay, by P. O. Boisen, Bishop of Loland and Falster. Copenhagen. 1806.

SINCE the year 1685, when a new church service was enacted by Christian V., and made universal throughout the Danish dominions, no material alteration has taken place in the public worship of that country, except that the exorcism formerly used in the ceremony of baptism has been abolished. The Danish clergy have long felt the necessity for a new ritual, which might be better suited to the greater refinement of religious views, as well as the progress of civilization among the inhabitants. The attempt was made several years ago in the dutchies of Sleswic and Holstein to accomplish this desirable end, and a new *Agend-Buck*, or ritual, was published and authorized for those states in the year 1796. It is now invariably used there, except in some districts, where, we understand, the peasantry and lower classes of the people resisted its introduction. The author of the present plan, has partly availed himself of this local ritual. Having completed his performance, he submitted it to the Danish government, requesting that, before any final resolution was formed on the subject, it might be printed, in order that intelligent divines in all parts of the country, might have an opportunity of expressing their opinion, and suggesting any corrections or improvements. To this modest and judicious proposition, the Danish government, with its usual eagerness to promote the moral advantages of the people, immediately assented. It instantly ordered that the bishop's plan should be printed; that N. E. Balle, D.D. and bishop of Zealand, F. Münter professor of divinity at the University of Copenhagen, and Mr. C. L. Lassen of the Royal Danish chancery, should be a committee for examining the plan, together with the observations which others might communicate, and judging how far it might be worthy of general adoption; that all observations whatever, must be

transmitted to that committee before the end of September, 1806; and that the result of this committee's discussion should be presented to his Majesty before the end of the year. Hence it is confidently expected that a new and improved liturgy for Denmark and Norway will be published in the course of the present year; and it is generally wished, we understand, that the greater part of Dr. Boisen's suggestions may be adopted.

In a short introduction, wherein the author makes some pertinent observations on the great importance of the public worship, he at length meets the objection of the impropriety of innovations in religion. "Let none," he says, "call such an alteration, an alteration in the faith. Let us make a distinction between the true Christian religion, and the public worship. The former is eternal and invariable; the latter can and may, and ought to be altered, it has often been altered, and is different from ours in many other countries, where the same God is adored. We should worship him in spirit and in truth. The heart with which he is worshipped should be pure, humble, and pious. But the manner in which the heart is to express its devotions externally may, and should be altered, as mental illumination advances, as language, manners, and customs are changed."

The principal features of the plan are briefly these:

The author proposes throughout, new prayers, which, upon the whole, must be considered incomparably preferable to the old ones; they all turn upon practical religion, without interfering with the peculiarities of theological systems.

Instead of prescribing certain fixed prayers for every Sunday, or day of worship, the author proposes a copious set of prayers treating of different subjects, and adapted to various occasions (for instance: the mercy of God; the justice of God; the providence of God; the atoning death of Christ; Christ the pattern of our imitation; we should do to others, as we wish they should do unto us; on new year's day; after harvest, &c.) out of which the clergyman is every time at liberty to choose such as he may think the most applicable to the day, and to the subject of his sermon. The author disapproves of the constant use of any certain prayer or prayers, on more than one account, especially because he supposes that an unvaried repetition of the same service lulls attention to sleep, and is injurious to rational devotion. He particularly wishes that the Lord's prayer should never be used more than once in one service; as he is of opinion that too frequent a repetition derogates from its dignity and impression.

The order of Baptism is materially altered. In conformity with his main principle of securing attention by variety, he proposes a set of different formulæ, which may be applied as circumstances direct. He differs widely from the framers of the old form, in his opinion of this rite; having objected to the mystical, and often grossly superstitious ideas that have been associated with it, he conceives that its true object and end is to act as "a strong motive to the child in future, to seek the knowledge of that religion, unto which it has been consecrated; as an impressive admonition to all present, that they do not set evil examples, or give scandal to the child, but contribute as much as lies in their power to its Christian improvement. It is a most solemn obligation on the parents to educate the child to become a good Christian, &c." p. 203. The author warmly recommends that parents should be sponsors themselves.

Confirmation is not in Denmark administered by the Bishops, but by the clergymen of each parish, once or twice a year. It is preceded by a regular course of instruction for six months or more, as circumstances may require; and this instruction is esteemed one of the most important duties of the clergy.

The Danish laws, as well as the Swedish*, direct that no person shall be admitted to the Lord's supper, nor allowed to take oath, to marry, or to fill any employment under government, who is not confirmed. In the *order* for this institution, the author has proposed but few alterations.

The Lord's supper. For the administration of this sacrament, the author has composed a set of forms, which differ materially from the ancient ritual. The striking distinction is, that instead of running upon the peculiar dogma of the Lutheran system, the *real presence*, the form proposed takes for its object the words of Christ: *do this in remembrance of me.* The *præsentia realis* is not contradicted, but is passed over with silent neglect.

The form of *solemnization of Matrimony* has also undergone a great alteration, the nature of which may be conjectured from the foregoing remarks.

With respect to the *burial of the dead*, the author makes some just and ingenious observations on the propriety of maintaining certain solemnities on this occasion; and very seasonably exhorts his countrymen to keep their church-yards with more neatness and decency; for this point of decorum is notoriously neglected in Denmark. We are rather surprised that our reformer should have made no greater alteration in this service. The old form is very short, and very dry. When the coffin is deposited, before the grave is filled in, the minister throws a little earth on the coffin, and pronounces these words: "*out of earth thou art come; unto earth thou shalt return; from the earth thou shalt again arise.*" These are all the words used on the occasion. Instead of which the author only proposes to substitute the following sentence, as more consoling to the feelings of the spectators: "*Jesus Christ died; but he liveth; our brother also liveth.*" But is this all that may be said to the purpose on that solemn occasion? When should the hearts of men be more open to religious impressions, than when they accompany their departed friends to the grave, when they not only acknowledge and believe, but see and feel, the vanity of all that is earthly? Surely a short and suitable address of prayer, consolation, exhortation, and serious admonition, could never have a better chance, than at such a moment, of producing the most beneficial effects. This deficiency is the more remarkable as it is in opposition to the author's main principles; that of providing a variety in the service, and that of securing a suitable practical effect.

¶ For this article we are indebted to a highly respectable clergyman of the Lutheran church; we have not an opportunity of ascertaining exactly *how far* the Bishop's predilection for practical religion has superseded his direct reference to the doctrines of scripture, and whether superstition in the old ritual has in no instance been supplanted by indifference in the new.

* See Ecl. Rev. Vol. II. p. 1056.

ART. XXX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

The Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself, and translated by Thomas Johnes, of Hafod, Esq. M. P. are on the eve of publication. They contain a History of Part of the Life of Louis XI. King of France, surnamed St. Louis, whose contemporary and friend Joinville was, as well as his comrade in all his wars. An account of that King's Expedition to Egypt in the year 1248, is included in these volumes. They contain many historical facts not noticed by other Historians, and exhibit a picture of the times to which they refer. Mr. Johnes has added the notes and dissertations of M. Ducange, together with the dissertations of M. Le Baron de la Bastie on the Life of St. Louis, and of M. L'Eveque la Ravaliere, and M. Falconet, on the Assassins of Syria, from the "*Memoires de l'Academie de Belles Lettres et Inscriptions de France.*" This is the second of the old French Historians which has been submitted to the Hafod press in an English translation.

The Chronicles of Monstrelet, who took up his history from the year 1400, where that of Froissart ended, and brought it down to 1467, will be the next work in the series edited by Mr. Johnes, and ranging after Froissart, forming a necessary continuation of those interesting and popular chronicles. Monstrelet gives a copious and authentic account of the Civil Wars between the Houses of Orleans and Burgundy, the occupation of Paris and Normandy by the English, the expulsion of the latter, and other memorable events both in France and other countries. We understand that the translation of the first volume is finished, and that by great good fortune it has escaped that calamity which happened at Hafod, on Friday the 13th of March.

Mr. Johnes, has also just finished The Travels of the Lord de la Brocquiere, Esquire, Carver to Philippe le Bon, who returned from Jerusalem to France overland, about the year 1435, and reduced the account of his journey to writing, by command of the Duke his master. This author, little, if at all, known to the general reader, treats his subject with that *noiveté* so characteristic of the period to which this indefatigable translator has devoted his labours.

Mr. George Bennet, who is recently returned from the continent, has in the press, and in a state of great forwardness for publication, a work to be entitled, "A view of the present state of Poland," which country he lately visited. It is to contain a description of the face of the country its villages, towns, &c. and a particular account of the peasantry, their persons, dress, and political condition; comprising also, some account of the customs and manners of the Poles, with a cursory view of the changes which have taken place consequent upon the dismemberment of their country.

Dr. Charles Fothergill is now engaged in preparing a work for the press, which can scarcely fail to excite very great interest. With a view of clearing up some doubtful points in the zoology of Great Britain, in the course of last spring he made a voyage to all the northern isles, comprehending the Orcades, Shetland, Fair Isle, and Fulda, and remained amongst them during the greatest part of the year, employed in the investigation of their natural history, antiquities, state of their agriculture and fisheries, political importance, manners, customs, condition, past and present state, &c. &c. a general and particular account of which will shortly be given to the public, accompanied by maps and numerous engravings; containing the fullest and most compleat description that has yet been published of those remote and hitherto neglected regions.

Mr. Clapham has nearly ready for publication a Selection from Skelton's Sermons.

Mr. Bicheno has in the press a second edition of his "Restoration of the Jews," to which he has prefixed a brief History of that singular People. He is also about to publish a Supplement to his "Signs of the Times," with an Answer to Mr. Faber's Objections in the second edition of his Dissertation on the Prophecies.

A third volume of the Evangelical Preacher is preparing for publication. The former two volumes of this work have been fa-

vourably received by the religious of all denominations. This volume, like the preceding, is collected from detached pamphlets, now rarely to be met with.

Proposals have been printed for publishing by subscription, Conciliatory Animadversions on the Controversies agitated in Britain, under the unhappy Names of Antinomians and Neanomians. By Herman Witsius, D. D. Price 4s. in boards, to be paid for on delivery. Faithfully translated from the Latin, and accompanied with notes, by Thomas Bell, late minister of the gospel in Glasgow. The translation and notes, have been revised by four eminent ministers in Scotland, who unite in cordially recommending it to the public, viz. Rev. Messrs. Brown of Whitburn, Brown of Gartmore, Dick of Glasgow, and Graham of Calton.

Next month will be published, in two editions, (fine and common) a new work, entitled, "Christian Classics," containing selections from the best moral and religious writers.

It is proposed to publish by subscription, a print, to be engraved by Anthony Cardon, Esq. from the original painting, by Richard Westall, Esq. R. A. representing the most affecting Farewell of Mrs. Shaw to her Husband, as described by that poet in his celebrated monody. The size of the print to be seventeen by twenty inches. The price, one guinea; proofs, and prints in colours, two guineas. Half to be paid at the time of subscribing, the remainder on the delivery of the Print, which will certainly take place, at Christmas, 1807.

It is also designed to publish, as a companion to the above, a print from the much admired character of Fidelia, as described in the 449th number of the Spectator. It will be engraved by Louis Schiavonetti, Esq. The same size (seventeen by twenty inches) as the drawing by Mr. Westall, and subject to the same conditions as the former print. Either print may be purchased separately.

A print from the beautiful cabinet picture of the Procession of Chaucer's Pilgrims to Canterbury, painted by Mr. Stothard, and lately exhibited, is to be engraved in the line manner by Mr. William Bromley.

Mess. Clementi propose to publish by subscription, the Canzonets and Madrigals of Thomas Morley, Mus. Bac. Oxon. 1588. The work to contain in one volume twenty Canzonets for three voices, and twenty Madrigals for four voices, carefully arranged from several manuscript copies of established authority. A concise account of Morley's Life will be prefixed to the work.

Sig. Giuseppe Lanza, Sen. has issued proposals for printing by subscription, a Treatise on Singing, containing the necessary instructions for all descriptions of students, from children of five years old to the most advanced in the science. The price to subscribers, one guinea and a half; to non-subscribers, two guineas. The work will be published as soon as there are four hundred subscribers.

Mr. Bunting, of Belfast, has announced, that he will shortly publish the second part of the Collection of the Ancient Music of Ireland.

To be published by subscription, respectfully dedicated (by permission) to the Right Hon. Lady Frances Harpur, Dr. Watt's Divine and Moral Songs for Children, set to Music in a familiar style, as Solos, Duettos, and Trios, with an Accompaniment for the Piano-forte, by B. Jacobs, Organist of Surrey Chapel. This work will comprise thirty six pieces, and be delivered to subscribers at ten shillings and sixpence; but no money will be received till the delivery of the book.

The Eloquence of the British Senate, or Select Specimens from the Speeches of the most distinguished Parliamentary Speakers, from the beginning of the reign of Charles I. to the present time, with biographical, critical, and explanatory notes, in two octavo volumes, will appear in a few days.

A very interesting work, by a member of the University of Oxford, will speedily appear in three volumes, under the title of "Oxoniana," consisting of anecdotes and facts relative to the colleges, libraries, and establishments of Oxford, with extracts from, and accounts of, the curious unpublished manuscripts with which that university abounds; accounts of celebrated members, professors, &c. so as to comprize a history of the rise and progress of that ancient seat of learning.

Mr. Southey is preparing for publication two volumes of Poems and Miscellaneous Essays, by the late H. K. White, of Cambridge; a most excellent and admirable man, whose genius bade fair to have placed him in the first rank of English Poets. The work will be accompanied with a Life of the Author, and will be embellished with his portrait and four other plates.

The Military Annals of Revolutionary France, from the beginning of the last War to the end of the present Year 1807,

will be published by subscription, in four large volumes, quarto, by the author of "The Revolutionary Plutarch," &c. &c. assisted by a general officer, and by other eminent military characters. Besides maps of the countries which have been the theatres of war, and plans of encampments, sieges, and battles, these volumes will be embellished with portraits of all the commanders-in-chief, and of every other general who during the above period has been admired for genius or talents, or reprobated for errors or incapacity. Subscription, twelve guineas.

Dr. H. Robinson, of Edinburgh, has nearly ready for publication, Discourses on the Nature of Inflammations, and the History, Theory, and Cause of the Venereal Disease; and he will also shortly publish a work on the Natural History of the Atmosphere.

Dr. Hamilton, of Bury St. Edmunds, will publish in the course of next month, Observations on the Utility and Administration of *Digitalis* in Hydrothorax and Consumption.

Mr. Malcolm has lately sent a new work to the press, under the title of "Historical Anecdotes, illustrative of the Charities, Manners and Customs, Eccentricities, Religious and Political Dissentions, Popular Tumults, Amusements, and Dress of the Inhabitants of London, during the Eighteenth Century, with a general Review of the Domestic and Ecclesiastical Architecture, Sculpture, &c. &c. now extant in the Metropolis of Great Britain." In order to render the work as intelligible and complete as possible, numerous prints are to be introduced in classes, particularly under the article of dress, which will be progressively delineated from 1700 to 1800. Domestic architecture, from the earliest date in London to the present time; sculpture, as exhibited in monuments for the dead, in the same manner with specimens of the fronts of churches, steeples, altars, pulpits, fonts, &c. and picturesque sketches, calculated to give the general character of streets and places in and round the metropolis.

The Oriental Library of the late Tippoo Sultan, which on the capture of Seringapatam, was preserved entire, and consisted of 3,000 volumes of Arabic, Persian, and Hindoostanee manuscripts, was shortly after that event conveyed to Calcutta, and deposited in the College of Fort William, where it much facilitated the labours and pursuits of the professors and students of those languages. This library was, in the year 1805, minutely examined by the Assistant Persian Professor, Captain Charles Stewart, and a Descriptive Catalogue, explaining the subject of each volume, memoirs of the author, &c. formed of its contents. Since that gentleman's arrival in England, and appointment to the East India Company's college at Hertford, he has revised the work, and added an appendix, containing specimens in the Persian language (accompanied by a translation) from the principal authors quoted in the catalogue, rendering it not only a useful book to the oriental student, but desirable by every person wishing for information on such subjects, or curious of knowing the nature and extent of Mohammedan literature, which, it must be remembered, had arrived at a great degree of splendour when Europe was overcast with ignorance and barbarism. For the convenience of foreigners, to whom the English letters may not give the exact pronunciation of an original word, the titles of the books will be also printed in the Arabic character. The work is now in the press, and will consist of from 250 to 300 pages. As only a small number of copies will be printed, persons wishing for it are requested to make an early application to Messrs. Longman and Co. where a specimen of the book may be seen.

Mr. Thomas Hope has in the press a work entitled Household Furniture and Decorations, executed from designs by himself; it will consist of Perspective and Geometrical Views of apartments, with their Chairs, Tables, Sophas, Candelabras, Chandeliers, Tripods, &c. &c.

An octavo edition will soon be published of Mrs. Carter's Translation of Epictetus.

A new edition of the British Essayists, in forty-five volumes, is now in the press. This work, a very large impression of which was published so late as 1803, is nearly out of print. The editor has made considerable alterations and additions to the historical and biographical prefaces; and the *Looker-on* will be added to this new edition, by a different arrangement of the volumes, but without increasing their number.

In the press, and speedily will be published, in three volumes, 12mo. The World of Fashion; with illustrations, scandal, histories, and characters. Written by Alfred Allendale, Esq. M.P. F.R.S. F.S.A. LL. D. &c.

Mr. Olinthus Gregory, A. M. of the Royal Military Academy, has now in the press a Translation of the Abbé Hauy's valuable work, entitled, *Traité Elementaire de Physique*, with notes, historical, illustrative, and critical. The translation which will

make two handsome octavo volumes, will be published in a few weeks; and in conjunction with Mr. Gregory's Treatise on Astronomy, and his Treatise of Mechanics, (a new edition of which is just published) will constitute a complete course of Natural Philosophy, including every important discovery of modern times.

The new edition of the English Poets, which has been in the press for some time, is now in a considerable state of forwardness. This collection embraces, not only the series published by Dr. Johnson, but also as much of the ancient poets, from Chaucer to Cowley, as appear necessary to illustrate the rise and progress of English poetry. Dr. Johnson's series will also be brought down to the present time, by the addition of our most popular authors, from Lyttleton to Cowper. The lives of the poets not included in Dr. Johnson's collection, are written by Alexander Chalmers, Esq. F. S. A. The last volumes will contain the best English translations, by Pope, Dryden, &c. &c.

S. E. Bridges, Esq. has a small volume of Poems in the press, which will appear in the course of next month.

A short Latin Poem on the battle of Trafalgar, with an English prose translation, will be published early in this month.

In the press, The Groans of the Talents, or Private Sentiments on Public Occurrences; in a series of Poetical Epistles from Ex-M-n-st-rs to their Colleagues, most wonderfully intercepted: to which are added, Notes, critical, explanatory, and edifying.

The Rev. Thomas Kidd, of Trinity College, Cambridge, proposes to publish a new edition of the Iliad and Odyssey; of which, in the Iliad, the Townleian Codex, aided by the Marcian MSS. and a faithful collation of the Harleian copies, will form the groundwork. It is intended at present, to insert the Digamma in the text, on the authority of the great Bentley, whose unpublished papers on the Iliad and Odyssey will, through the kind permission of Trinity College Cambridge contribute to enhance the value of this edition. The body of variations from the Vienna, Breslaw, and Moscow MSS. published by professors Alter and Heyne, as well as those gleaned by a re-examination of the MSS. consulted by Barnes, will be classed according to their respective merits under the text, and incorporated with an accurate collation of the first, second Aldine, first Strasburgh, and Roman editions; the peculiarities also of the venerable document dispersed through H. Stephani *Thesaurus Ling. Gr.* will be specified in their proper places. The text of the Iliad, with the variations, will be given in two volumes, octavo. A supplement to the Villoisonian Scholia, from the Townleian and Harleian transcripts, with short notes, will form the third volume; and a fourth volume will contain the text to the Odyssey with various lections, to be introduced by fac-similes of the characters and descriptions of the repective MSS. engaged in the service of the text; to which will succeed a small volume of Scholia, chiefly from MSS. with short notes, a dissertation upon the genuineness of Od. Ω, a collation of the pp. of *Ed. Rom. Bas.* of Eustathius, with the omissions of the latter, and application of the Digamma to the remains of Hesiod.

The new edition of the Biographical Dictionary is in a considerable state of advancement, and will probably be extended to eighteen volumes. So copious are the additions and alterations, that this edition, in many respects, may be considered as a new work. Besides the addition of several thousand lives of persons of literary merit, of all nations, a regular series of references will be given throughout the whole; a labour which, although it has delayed the work for some time, will add greatly to its utility.

An octavo edition of Dr. Jortin's Life of Erasmus, under the superintendance of Drs. Raine and Henley, will be published shortly.

A life of George Morland, embellished with twelve elegant sketches, by Dau, will shortly appear.

An edition of the Life of Dr. Beattie, by the late Sir William Forbes, in octavo, will shortly be published.

The Rev. John Wool has nearly ready for publication, a second volume, in quarto, of Biographical Memoirs of the late Rev. Dr. Joseph Warton: with a selection from his Poetical Works, and a Literary Correspondence between Eminent Persons, left by him for publication.

Mr. Mackenzie, of Huntingdon, is preparing for the press, Memoirs of the Life and Writings of Calvin, accompanied with Biographical Sketches of the Reformation, comprized from the Narrative of Theodore Beza, and other Documents.

Lieut. Collins will soon publish, in a duodecimo volume, Voyages in Portugal, Spain, Italy, Asia Minor, Egypt, &c. from 1796 to 1801.

Proposals are circulated for publishing by subscription, dedicated by permission to John Soane, Esq. R. A. an Architectural and Scientific Investigation of the Cathedral Church of St. Paul, London, illustrated by Plans, Elevations, Sections, and Parts at Large, from actual measurement; with an Essay on the Life, Writings, and Designs of Sir Christopher Wren, by James Elmes,

Architect. To collect, in one view, the most valuable parts of his greatest work, the Cathedral Church of St. Paul, London; to trace its history, and to supply what is wanting relative to the biography of this distinguished man, are the main objects of the present work. The introduction will contain various matters relative to the subject: as a brief account of the several edifices that have stood on the site of the present church; with their revolutions, destructions, and subsequent re-erections: accounts of Sir Christopher Wren's works, architectural, mathematical, &c. with such notices of his public and private life as the author has been able to collect from the following sources: the Transactions of the Royal Society; the public libraries of Oxford and London: Records in the Board of Works; scarce and valuable publications, contemporary and later; and private information. An appendix will contain copies of such original documents as are cited in the body of the work.

Proposals for publishing by subscription, under the patronage of His Grace the Archbishop of Canterbury, a series of Twelve Perspective Views in Aquatinta, of the Interior and Exterior of the Cathedral Church of Canterbury, are circulated by Mr. Charles Wild. The plates, measuring 12 inches by 10, will be printed on the best atlas quarto paper, accompanied by two plans, of the structure at large, and of the undercroft, on a scale of one inch to 21 feet, and by a descriptive letter-press, printed in a suitable style of elegance. Subscriptions will be received, one half at the time of subscribing, and the other on the delivery of the work in the month of June next. Price in boards, three guineas; proof impressions, four guineas and a half; coloured impressions, five guineas. The order of subscription will invariably regulate the delivery of the impressions; and those in colours will be tinted with the closest possible adherence to general effect, from sketches made on the spot.

It may not be deemed irrelevant to intimate the author's intention of pursuing throughout the whole of those magnificent structures, our national cathedrals, a corresponding mode of pourtraying their architectural beauties and peculiarities, with that adopted in the proposed publication of the Cathedral of Canterbury, should its plan and execution be found sufficiently deserving encouragement to promise support in so expensive and arduous an undertaking.

Mr. Bewick, of Newcastle upon Tyne, who has so highly gratified the public by his Graphic delineations of the Animated World, is at this time engaged on a series of Engravings of British Vegetables useful in diet, medicine, and the arts. The letter-press of the work to be written by that industrious and zealous botanist, Dr. R. J. Thornton. Two editions will appear, in royal and demy octavo, corresponding with the quadrupeds, birds and fishes of Mr. Bewick; and the typography will be executed in the best style, by one of the new Stanhope presses.

SPAIN.

A *Voyage Pittoresque* of Spain is announced in the gazette of that kingdom. It will consist of sixty or seventy numbers, each containing six plates, and the whole forming four very large folio volumes. The plates will be executed by the most skilful masters of Madrid and Paris. The Spanish text will be composed by Father Roxas, a religious Augustine: a corresponding French text will be prepared and edited by M. Alexander Laborde, who is associated with the Spanish editor, in this very extensive and magnificent undertaking. The price of each number will be 80 reals on good paper: 130 reals on fine vellum paper.

HUNGARY.

M. Körösi, a Wallachian by birth, has published an *Ortographia Latino-Wallachica*.

A literary Hungarian Gazette is lately undertaken at Pesth: it is intended for Hungary only.

Many other works on theology, morals, education, &c. have lately been published in this language, to which very great attention is now paid.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

View of the Agriculture of Middlesex; with Observations on the means of its Improvement, and several Essays on Agriculture in general. Drawn up for the consideration of the Board of Agriculture and Internal Improvement. By John Middleton, Esq. 2d Edition revised, 8vo. price 12s in boards.

BIOGRAPHY.

The Life and Writings of Mr. Tanner, of Exeter, by Dr. Hawker, D. D. with Mr. T.'s Portrait, 8vo. 5s

Memoirs of the Life and Writings of the Hon. H. Home, of Kaimes, one of the Lords Commissioners of Justiciary in Scotland: containing Sketches of the Progress of Literature, and Improvement in Scotland, during the greater part of the 18th century. By A. F. Tytler, Lord Woodhouselee. 2 vols. 4to. 3l. 3s.; royal, 5l. 5s.

EDUCATION.

Moral Tales for young people, by Mrs. Hurry, late Miss Mitchell, author of Moral Tales for young persons, in 2 vols. &c.

The School Atlas; or Key for Goldsmith's Geographical Copy-Books, royal 8vo. 5s. boards.

Les Voyages de Cyrus: par M. Ramsay 2de. edit. revüe et soigneusement corrigée par N. Wanostrocht. 12mo. 4s. bound.

An Introduction to Geography, intended chiefly for the use of schools: by Isaac Payne, 2s. 6d.

The Young Naval Hero; or, Hints to Parents and Guardians, on educating young Gentlemen for the Navy, 2s. 6d.

Rays of Genius, collected to enlighten the Rising Generation. By T. Tomkins. 2 vols. 15s. fine 1l. 1s.

FINE ARTS.

Lectures on the Art of Engraving, delivered at the Royal Institution of Great Britain, 8vo. price 10s. 6d. boards. by John Landseer, Engraver to the King and F. S. A.

Scottish Scenery—Twenty Views, engraved by W. Byrne, F. S. A. from pictures by E. Walker. F. A. S. E. with brief descriptions, oblong medium 4to. Common 1l. 11s. 6d. Large 2l. 11s. 6d.

HISTORY.

The Ancient and Modern History of Nice; comprehending an account of the foundation of Marseilles, by J. B. Davis, M. D. 8vo. price 8s. boards.

Authentic Materials for a History of the Principality of Malta. By W. Eton, Esq. 8vo. 6s.

An History of Jamaica, with Observations on the Climate, Trade, Productions, Customs and Manners of the Inhabitants; to which is added, an illustration of the advantages which are likely to result from the Abolition of the Slave Trade. By R. Renny, Esq. 4to. 1l. 7s.

LAW.

The Trial of Sir Home Popham, holden on board his Majesty's ship Gladiator, on Friday the 6th of March 1807; including a complete copy of his defence, taken from the original. 4s.

The Aliens or Foreigners Guide; intended as a Key to the Regulations established under the Act of 43d Geo. III. with respect to Aliens. By W. H. Brooke. Esq. 2s. 6d.

The Trial of Sir J. Piers, for Crim. Con. in the Court of King's Bench, Dublin, 12th of Feb. 1807. 2s.

The Trial of J. Holloway and Owen Haggerty, for the Murder of Mr. Steele. 2s. 6d.

MEDICINE.

A Practical Synopsis of the Materia Alimentaria and Materia Medica. 2 vols. 13s.

Engravings of the Arteries, illustrating the 2d. Vol. of the Anatomy of the Human Body, by J. Bell, Surgeon; and serving as an introduction to the Surgery of the Arteries, by Charles Bell, Surgeon; 2nd edition, royal 8vo. price 1l. 1s. boards.

MISCELLANIES.

The Works of Samuel Johnson, LL. D. a new edition in twelve volumes, royal 18mo. with an Essay on his Life and Genius. By Arthur Murphy, Esq. Price 2l. 8s. boards.

Transactions of the Missionary Society, No. XVII. 1s.

Baptist Periodical Accounts, No. XVI. 8vo. 1s.

The Spirit of the Public Journals for 1806. 12mo. Price 6s. boards.

A Few Remarks on a Piece of Criticism in the last Number of the Edinburgh Review. By W. Hunter, Esq. 6d.

A List of Bankrupts for the last Twenty Years and Six Months. 8vo. 1l. 10s.

The Architect, a Farce, by the late Mr. Nicholas Gypsum, with Notes and Preface by the Editor. Dedicated to the Architects of the United Kingdom. 2s. 6d.

A Critical Catalogue of the Pictures now exhibiting at the Gallery of the British Institution, Pall-Mall. 3s. 6d.

Miseries of Human Life. By J. Beresford, A. M. Vol. II. 8s.

NATURAL HISTORY.

The History of British Birds, with 12 coloured Engravings of Birds, their Nests and Eggs. 5s.

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A Dissertation on the Hebrew Roots, by Mr. Pirie, 12mo. 5s.

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Ten Epistles of Ovid: Translated into English verse by the late Rev. William Windsor Fitzthomas; with the Latin and Notes: to which are subjoined the Epistles of Hero to Leander, and Leander to Hero, by a different Hand; that of Sappho to Phaon, by Pope; and of Dido to Eneas, by Dryden. 7s. 6d.

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Substance of the Speech of the Right Hon. Lord Redesdale, in the House of Lords, on the motion of Lord Grenville to

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A Letter to W liam Wilberforce, Esq. on the proposed Abolition of the Slave Trade. By William Smith, Esq. late Representative for the city of Norwich. 1s.

Admission of papists to hold certain commissions in the army, &c. the substance of Mr. Deputy Birch's Speech in Common Council, March 5, 1807. 1s.

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Short Remarks upon recent Political Occurrences, and, particularly, on the New Plan of Finance. 2s.

Substance of a Speech on the Poor Laws, delivered in the House of Commons, Feb. 19, 1807, by Mr. Whitbread. 3s.

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THEOLOGY.

Luther's Commentary on St. Paul's Epistle to the Galatians, with Life by the Rev. Erasmus Middleton B. D. 8vo. 9s. boards.

The Importance of Domestic Discipline; and Youth admonished of the Evils of Bad Company *Two Sermons* preached at Newport, Isle of Wight, Dec. 1806, and Jan. 1807. By the Rev. Daniel Ty rman Dec. 1806. and Jan. 1807. 8vo. Price 1s. 6d.

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butes, Providence, and Moral Government of God; and on the Duty, Character, Security, and final Happiness of his righteous Subjects. By the Rev. David Saville, A. M. Edinburgh. 8vo. 7s. 6d. boards.

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The Picture of Newcastle upon Tyne, containing a Guide to the Town and Neighbourhood, a History of the Roman Wall, and an Account of the Coal Mines, and manner of working them; illustrated by a Map of the Coal District, including the Rivers Tyne and Wear, the Colleries, Railways, Staiths, Towns, Roads, and Gentlemen's Seats thereon, a Plan of the Town, and a Descriptive Vignette, by Bewick. 5s. boards.

CORRESPONDENCE.

We have to thank Mr. Gregory of the R. M. Academy, Woolwich, for a very flattering letter concerning our review of the *Exposition des operations faites en Lapponie pour determiner un arc du meridien*, &c. p. 370. That work, we believe, is *not* to be procured of the French booksellers. Our copy is much at Mr. Gregory's service, and will be left for him at our publishers; he will at the same time be furnished with a reference to our friend, who has a few copies in his possession.

A worthy friend who concludes with the words *Cavete et valete* may be assured of our respectful attention to his note.

We had understood from the author of the Sermon to which a correspondent from George St. alludes, that it was out of print.

ERRATUM p. 396. l. 28 *for* 1102 *read* 1802.